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MEMOIRS

OF THE

LIFE AND WRITINGS

OF THE

RIGHT REV. BRIAN WALTON, D.D.

LORD BISHOP OF CHESTER,

EDITOR OF THE LONDON POLYGLOT BIBLE.

WITH NOTICES OF HIS COADJUTORS IN THAT ILLUSTRIOUS WORK; OF THE CULTIVATION OF ORIENTAL LEARNING, IN THIS COUNTRY, PRECEDING AND DURING THEIR TIME;

AND OF THE

Authorized English Version of the Bible,

TO A PROJECTED REVISION OF WHICH DR. WALTON AND SOME OF HIS ASSISTANTS IN THE POLYGLOT WERE APPOINTED.

TO WHICH IS ADDED,

DR. WALTON'S OWN VINDICATION

OF THE

LONDON POLYGLOT.

24155

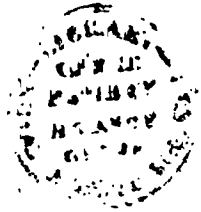
BY THE

REV. HENRY JOHN TODD, M.A. F.S.A.

CHAPLAIN IN ORDINARY TO HIS MAJESTY, AND RECTOR OF SETTRINGTON, COUNTY OF YORK.

IN TWO VOLUMES.

VOL. I.



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TO THE MOST REVEREND

CHARLES,

BY DIVINE PROVIDENCE,

LORD ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND, AND METROPOLITAN.

MY LORD,

To your Grace, whose unceasing exertions for the advancement of learning and religion are known to all, the Memoirs of a great Prelate, and his assistants in one of the noblest monuments of religion and learning, could not, but with perfect propriety, have been inscribed, if they

had been compiled by a less ordinary pen. Yet, in the present instance, they bring with them the tribute of gratitude for your Grace's goodness, and condescension, in having thought the compiler of them worthy to partake of your patronage. And that benignity which has often induced your Grace to encourage my humble labours, while I have been honoured with the custody of the LAMBETH MANUSCRIPTS, and often also, when neither claim nor expectation existed, most liberally to reward them; that benignity, I am persuaded, will not disdain the acceptance of a mere compilation, in which the facts at least are interesting, and of which many are gathered from your Grace's literary treasures; and with which, removed as I now am by the great kindness of another noble friend to

preferment in a distant county, I bring to an end the years which have passed delightfully in LAMBETH LIBRARY.

I have the honour to subscribe myself,

MY LORD,

With the most grateful respect,

Your Grace's very highly obliged,

and obedient Servant,

HENRY JOHN TODD.

Jan. 25, 1821.

PREFACE.

In bringing together from various sources of information, both manuscript and printed, the following notices of Dr. Walton and his assistants in the Polyglot, I am discharging a debt, which every theological scholar will acknowledge to be due to these illustrious benefactors; which yet, I admit, should have been paid in a more suitable manner. My tribute, however, though slight, is sincere. The researches also, which have produced these Memoirs, present the reader with other circumstances than those of merely literary concern; they present, in several instances, a similarity of feature exhibited by events of Cromwell's time and our

own; they accordingly present a very useful lesson of former experience; and amidst great persecution and distress, they present the orthodox and loyal Clergy of the Church of England, with undismayed activity, rearing a monument to the glory of their country by unrivalled proofs of learning, and piety, and patience, and industry. The following Anecdotes and Memoirs, therefore, are of men who have specially "left a name behind them that their praises might be reported;" a name, which in succeeding times has continued to excite other scholars and divines to "do likewise;" and which to this day illustrates the imperishable worth and importance of the English academical education. Against most of them, as against all other loyal men, plans and purposes were adopted and employed during the Great Rebellion; and it may be curious to cite the warning words, as they respect those purposes and plans,

and as they still speak "trumpet-tongued" both to ecclesiastical and political agitators, of a very remarkable contemporary. "The disorderly tumultuous cries, and petitions, of such ignorant zealots for extremes, *under the name of Reformation*; and crying down all moderate motions about episcopacy and liturgies; and rushing fiercely into a war; and young lads, and apprentices, and their like, *pricking forward parliament-men*; had so great a part in our sin and misery, from 1641 to 1660, *as I must give warning to posterity to avoid the like and love moderation.*" And if the artifices, thus exposed, had been at first resisted with becoming promptitude, then the tumultuous proceedings of a mob, stimulated by a factious magistrate, would not have afforded a most dangerous example to society; and

[a] Baxter, History of his Life and Times, Appendix, No. VIII.

[b] Memoirs of Dr. Walton, pp. 11, 12, 13.

then [c] unauthorized lecturers, and persons assuming, unjustly, [d] exclusive appellations, would not have been looked to as precedents in support of schism.

Having in the compilation of these Memoirs found occasion to illustrate, in connection with the history of Dr. Walton and his associates, the [e] authorized English Version of the Bible; I will here offer a remark or two upon an undeserved depreciation of it, in a [f] Letter addressed to the Archbishop of Canterbury, which I had not seen when I published an [g] an-

[c] Memoirs of Dr. Walton, pp. 16, 17.

[d] Ibid. pp. 278, 279.

[e] See the third chapter, Memoirs of Dr. Walton, p. 89, et seq.

[f] A Letter to his Grace the Archbishop of Canterbury on the expediency of revising the authorized Version of Scripture. By an Essex Rector. Original. 1819. Pamphleteer. Vol. XIII. No. 26.

[g] A Vindication of our authorized Translation and Translators of the Bible, &c. occasioned by certain

swer to other objections made against it. Of this Letter the author signs himself an *Essex Rector;* a signature, calculated to obtain assent to assertions from such as would never entertain a doubt of accuracy. But what will the men of real learning think of a writer, who has pronounced Mr. Bellamy "a [h] profound Hebrew scholar; qualified to make one of a select number, who might be employed in revising the Scriptures; an [i] accomplished scholar!" The gross misapplication of these laudatory terms has, indeed, been abundantly shewn by [k] men eminently qualified to punish ignorance and pre-

Objections made by Mr. John Bellamy in his late Translation of the Book of Genesis, and by Sir James Bland Burges in his Reasons in favour of a new Translation. 1819.

[h] Letter to the Abp. of Canterbury, &c. p. 291.

[i] Ibid. p. 295.

[k] See An historical and critical Enquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation. By the

sumption. But the writer of the Letter proceeds to inform the Primate of all England, that he is supported in his opinion of the necessity of a revision, if not of a new translation; of our Bible, by

Rev. J. W. Whittaker, M.A. Fellow of St. John's College, Cambridge. And the Supplement to it, Camb. 1820. See also Remarks upon the critical Principles, and the practical Application of those Principles, adopted by Writers, who have at various Periods recommended a new Translation of the Bible as expedient and necessary. Oxford, 1820. The very extensive circulation of the Quarterly Review has been likewise of infinite importance in undeceiving many, by the accurate animadversions made in it upon the subject, in regard to the translation by the person named. See Nos. 37, 38, and 46. See also a recent publication, entitled, Vindiciæ Hebraicæ; or, a Defence of the Hebrew Scriptures, as a Vehicle of Revealed Religion: occasioned by the recent Strictures and Innovations of Mr. J. Bellamy; and in Confutation of his Attacks on all preceding Translations, and on the established Version in particular. By Hyman Hurwitz. Lond. 1821.

The writer assumes, that there are "advantages which enable the present age *to produce a translation of the Bible superior to that of* 1611." Letter, &c. p. 289.

the testimonies of Lowth, Newcome, and others; whose attempts in favour of their opinion, I must add, have been duly weighed in the balances of sound criticism, and been found wanting; and are therefore [m] now noticed, in order to render more clear the services of our old translators, which, with the best intention, these modern translators expected (but in vain) to rival. The writer of the Letter also talks of the imperfection of the English language, when the authorized Version was made; and of its subsequent improvements. It is an insult to the honour of our mother-tongue to speak evil of it at that period; and upon a comparison of it with modern terms in any translation of parts of the Bible, since the reign of James the First, who will be in any fear of decision against our venerable Version by the English reader of taste and judgment? I close the remarks upon this

[m] Memoirs of Dr. Walton, pp. 130, 131, 132.

gentleman with a sincere wish that he had been better informed, in regard to the history of the Version which he would set aside, than to entreat the Archbishop of Canterbury to rival the reputation of Dr. Rainolds, *who persuaded King James*, he says, *in* 1607, *to the work of the present translation.* Surely it is well known, that this translation was directed to be made by the king, very soon after the Conference at Hampton Court, in January, 1603-4; and the writer might have known, that in 1607, the work, after the progress of more than three years, was [a] understood to be concluded, instead of being only then begun!

[a] See Wood's Annals of the University of Oxford, book i. "At Dr. Rainolds's lodgings the Translators met, it is said, and there perfected the work.—And he died in May, 1607." Thus Wood gives to the year 1607 the conclusion of the Translation, observing at the same time, that the Translators did the work sooner than was imagined.—The task of careful revision might well employ the selected divines of the Universities, and after them Bishop Bilson and Dr. Smith, the rest of the time which preceded the publi-

I have added, to the Memoirs of Dr. Walton, his Vindication of the Polyglot against the attack made upon it by Dr. John Owen; and I have fresh reason, since I determined upon the republication of this scarce and valuable work, to rejoice that I have added it; inasmuch as an acute and learned biographer of Dr. Owen has recently disapproved some parts of it,

cation of the Bible, in 1611, by authority.—That it was certainly begun before the death of Mr. Lively, who died in May, 1605, is evident from the expressions of sorrow for his loss, recorded in the Memoirs of Dr. Walton, pp. 109, 111; where also his too close attention to the Translation is described as having hastened his death. I have been favoured, by Mr. Archdeacon Churton, with an extract from an original letter of Archbishop Bancroft to Mr. Harmar, one of the authorized Translators, dated June 20, 1606, in which his Grace requires him to repair to Oxford, about the end of July, to meet the rest of those with whom he had been associated; "his Majestie being ...rous (uppon occasion given this last Session of ...iament) to be informed how the Translation gene... ...vent forward, and understanding that your com... ...had *finished most part of the work assigned* ...em.

and as many persons might in consequence be led to imagine that Dr. Walton had rendered, in his defence of himself, little service to learning and religion. "[o] He breathes a tone of defiance and contempt, alike uncalled for and unsuitable," says this biographer. Uncalled for and unsuitable! Then I will forestall the search of the reader for Dr. Walton's motives, which will perhaps command the assent of impartial critics, and at least afford a specimen of honest indignation exerting itself in the castigation of mischievous opposition. "[p] Considering that it [the attack] may have come into the hands of divers, who never saw, and it may be, cannot read or understand, the *Biblia Polyglotta*, or the *Prolegomena*, and may simply give credit to what he [Dr. Owen] avers; (for though he say the opinions may be candidly disputed among learned men wit

[o] Memoirs of the Life, &c. of Dr. John Owen. William Orme. Lond. 1820. p. 272.

[p] Considerator considered, chap. i. § 10.

out danger, yet he hath thought fit to submit and expose them to the judgment of the unlearned, who cannot judge, but may wrest, what they understand not, to their own hurt; wherein either his prudence or piety may justly be called in question, in bringing a [r] Latin tract upon an English stage;) and withal lest he might complain that he was neglected, or brag amongst his ignorant proselytes that he could not be answered; and further seeing that there is as S. Ambrose saith, *otiosum silentium*, as well as *otiosum verbum*, and I would be loth to be guilty

[r] Viz. *Pro Sacris Scripturis adversus Fanaticos*, &c. the third of his united tracts; this being intended chiefly for the Quakers. The preceding two in English are, Of the Divine Original, &c. of the Scriptures: and A Vindication of the Purity and Integrity of the Hebrew and Greek Texts of the Old and New Testament, in some Considerations on the Prolegomena and Appendix to the late Biblia Polyglotta. By John Owen, D.D. Oxford. The second of these begins at p. 145 of the volume; and both bear the date of being printed at Oxford in 1659, while the last (the Latin tract) bears that of 1658.

of the one, as my adversary is of the other; and withal because he threatens in many places, 'a further search, and to make more discoveries of great matters:' I thought it not altogether unfit, (though I want not other employments wherein to spend my hours,) *both in right to myself, and this Work of the Bible, and to all those reverend and worthy persons, whose approbations have commended it to the public, as also of all those great and learned Divines and others, some of which I have now mentioned, who are involved in the same cause, to take a brief view of these Considerations;* and to examine the grounds of those consequences which he would infer, and to shew how unjustly and uncharitably he hath dealt; that so the *Prolegomena, Appendix, and several Translations, may be vindicated from his false aspersions; the true use of the Work maintained for the public good of the Church the truth asserted against his sophisms and declamations; the reader disabused; their judgments rectified, who may be misled by a popular Pamphlet fitted for vulgar capacities*

not for scholastical judgments; and all further error and misconstruction prevented in what shall be hereafter offered by him or others upon this account, so that he or whoever shall proceed in this virulent way of censuring may be without excuse. Not that I intend to follow him in all his confused mazes, extravagancies, and tautologies; but only to insist upon the chief and most material points, which being rightly stated, and the truth proved or vindicated, I shall submit all to the judicious and indifferent reader."

Upon [8] other points also, respecting Dr. Owen and Dr. Walton, I have presumed to differ with the biographer of the former. And I trust that I have guarded against misrepresentation. But with having always avoided verbal errors I cannot flatter myself; and for their appearance, at any time, I entreat the reader's pardon.

Of Greek biblical Manuscripts, which

[8] See the Observations at the end of the *Considerator considered*, in the second volume of the present publication.

are preserved in the Library at Lambeth Palace, a particular account was intended to accompany these Memoirs of Dr. Walton: but it is the pleasure of his Grace the Archbishop of Canterbury, the donor of them, that such account shall form a distinct work.

HENRY JOHN TODD.

January 25, 1821.

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MEMOIRS

OF THE

LIFE AND WRITINGS

OF

BRIAN WALTON, D.D.

&c.

CHAPTER I.

From the birth of Dr. Walton, till the time of commencing his Edition of the Polyglot Bible.

Of the eventful period, which the following pages include, the recollection must, in many instances, be painful. For with the sad effects of lawful authority overthrown, and of gross hypocrisy triumphant, this period abounds. Yet will recollection be also cheered with the view of many great and good men, then exerting, amidst the insults and ravings of fanaticism, the noble powers, with which God had blessed them, to the advancement of sound learning and true religion: Such were the band of scholars and divines, by whose labours the Polyglot Bible, which has been justly called [a] the glory of the English Church and Nation, was presented to the world.

[a] Twells's Life of Dr. Edward Pocock, §. 3.

BRIAN WALTON, the leader of this illustrious company, was a native of Yorkshire. He has been represented by several writers as born *at Cleveland,* in that county; more correctly, by the writer of his Life in the Biographia Britannica, *in that part* of the North Riding of Yorkshire called Cleveland. Yet the particular place of his birth has been so little known, and so unsuccessfully inquired after, as to occasion a [b] modern historian of this very district to declare, and many biographers of eminent men to admit, that they could discover no trace of it. A learned fellow-countryman long since [c] informed the world, that

[b] The History of Cleveland, &c. By the Rev. John Graves, 4to. 1808. "Though the district, of which we have presumed to compile the history, has undoubtedly the honour of having giving Dr. Walton birth; we have, nevertheless, after the most diligent research, been so unfortunate as not to discover the particular place of his nativity; and consequently unable to recover any unpublished materials of his family, &c. We are led to conclude, that he was born of honest and industrious parents, in the lower walks of society." p. 52.

[c] The Rev. Dr. John Mawer, of Trinity College, Cambridge, published proposals, dated at "Middleton-Tyas, near Richmond, in Yorkshire, Aug. 1, 1744," for printing by subscription a volume of Holy Scripture, containing the twelve Minor Prophets, according to a specimen annexed, viz. "Prophetia Hobadiæ, Hebraicè, Græcè, et Latinè, &c." with a dedication to Archbishop Potter, and an address to the reader, in which he speaks of his labours, "in sup-

Seymour, or *Seamer*, in Cleveland, was the place.

He was born in 1600, and in July 1616, he is [d] said to have been admitted a sizar of Magdalene College, in Cambridge; whence he removed to [e] Peter House, as a sizar also, in 1618. In 1619, he took the degree of Bachelor of Arts; in 1623, that of Master of Arts.

From Cambridge he departed for a curacy and mastership of a school in Suffolk; and thence to the metropolis, as an assistant at the church of Allhallows, Bread-Street: where he soon became possessed of a London rectory, that of St. Martin's Orgar, in 1626. Distinguished, as he then was, for great activity and diligence, for [f] abilities by which he could command any learning though he had not much studied it, and for judgment

plementum Polyglottûn reverendissimi Waltoni nostri, *mihi, ut conterraneo et confini*, cum honore, cum veneratione quadam, semper memorandi:" to which is subjoined this note of information: "Brianus Walton, S. T. P. Episcopus Cestrien. è Clevelandia in *oppidulo* (vulgò *Seymour*) ortum suum duxit."

[d] Twells's Life of Dr. Pocock, §. 3. Of admissions at Magdalene College, previous to the year 1644, I have been obligingly informed by the Rev. Mr. Crawley, of that Society that the record is not now to be found.

[e] Reg. of Admissions, Pet. House, Camb. "December 4, 1618. Brian Walton Eboracensis admissus fuit sizator in hoc Collegium sub Mro. Blake."

[f] Walker's Suff. of the Clergy, P. II. p. 53. And Biograph. Brit.

by which he could manage to the best advantage any important project; it is no wonder, that to him was confided, soon afterwards, the [g] principal management, on the part of the London clergy, in a very arduous undertaking; namely, a minute inquiry into the law, and a proposal of improvement in the payment, of Tithes in that City.

From oblations, made to them by their parishioners upon certain days and occasions, the revenues of the London Clergy anciently accrued. Contests and decrees about them, in succeeding times, were at last merged in a Statute of Henry the eighth, which fixed the tithes or oblations at two shillings and nine pence in the pound. To avoid the regular payment, thus established, not only were true rents subsequently concealed, but other means of depreciation invented; so that when James the first commenced his reign, the Clergy sought redress from the legislature. A bill was accordingly brought into parliament; which, however, did not pass into a law. Nor did a [h] similar bill in 1620 meet with the desired

[g] He was particularly assisted in this business by Dr. Bruno Ryves, Rector of St. Martin's, Vintry; afterwards, one of his coadjutors in the Polyglot. Lambeth MSS. Chart. Miscell. Vol. 8. No. 22.

[h] See the Case respecting the Maintenance of the London Clergy, &c. By the Rev. John Moore, LL.B. 1803. p. 35.

success. At length, in 1634, the Clergy renewed their petition for relief in a statement, to king Charles the first, of the greatness of their benefices in former days, and of the meanness of them then, together with an exposition of the causes. Of the practices, against which they complained, there were palpable detections. Yet arbitration was the measure to which both the injured and the injurious party submitted; and the arbitrator was the king, who was pleased to hear the matter himself. Nevertheless, the business proceeded slowly, till 1638; when the Clergy were ordered to exhibit a copy of the valuation of their respective tithes, with the value likewise of the houses in their parishes. Dr. Walton's copy bears the title of "[1] *a moderate valuation*" of the houses in his parish, made according to his Majesty's direction, dated April 22, 1638. But to these statements exceptions were taken; and therefore another royal order authorized the incumbent on the one part, and the alderman of the ward or persons to be appointed by him on the other, to discuss the subject, and call in such assistance upon the occasion as they might choose. There were also committees of three aldermen appointed for the city, generally; and three of the clergy for the rest; to treat of accommoda-

[1] Lambeth MSS. No. 272.

tion. In the latter selection was [k] Dr. Walton. The national distractions, however, soon closed their proceedings.

Of the care and vigilance, then employed by Dr. Walton, abundant proofs have been preserved; which, when questions respecting the Tithes of London are at any time discussed, will afford the most accurate information. These [l] proofs consist of copies of customs, laws, proclamations, and orders, respecting these Tithes; and of valuations of them, delivered both by the clergy and the parishioners; together with his own important observations. That such a man as Dr. Walton, therefore, should have been pronounced, as he was, by one who presided in a court of judicature, unanswerable upon these points, excites no surprise. But, besides these collections, Dr. Walton formed a regular and complete [m] treatise upon the subject, about the year 1640; which, however, was never published before the year 1752; and then, only among [n] other eccle-

[k] Biograph. Brit.

[l] They are to be found in two very large volumes (the 8th and 9th) of Chartæ Miscellaneæ, as they are termed, preserved in the Library at Lambeth Palace.

[m] The Treatise is one of the Lambeth Manuscripts, No. 273.

[n] In Collectanea Ecclesiastica, or Treatises in MS. relating to the Rights of the Clergy of the Church of England, &c. By Samuel Brewster, Esq.

siastical tracts. As a monument of antiquarian learning, as well as successful vindication, it has been since [o] proposed for republication with notes. An Abstract of it, indeed, had [p] appeared so early as in the year 1662. And at the earlier period of 1641, there had been published "An Abstract of a Treatise concerning the Payment of Tithes and Oblations in London, shewing the Antiquitie of those Payments according to the Rents of Houses, &c." Two or three notes, written in the margins of a [q] copy of this tract, which I have seen, appear to be the writing of Dr. Walton; who, probably, was the author of the Abstract; although our antiquaries have not so noticed it.

Soon after the preceding application of the clergy to king Charles, Dr. Walton was instituted to the two rectories of St. Giles-in-the-Fields, London, and of Sandon in Essex, on the same

[o] By the Rev. John Moore, LL.B. Minor Canon of St. Paul's Cathedral, and Rector of St. Michael's, Bassishaw, London, in 1802.

[p] Entitled, "A General Survey of the Value of the London Benefices, both as they are now, and also what they might arise unto, if tythes were truely paid according to the value of houses." 4to. 1662. This is an abstract, according to Mr. Gough's statement, of Dr. Walton's treatise extant in MS. in the Lambeth Library; as appears by a copy of the pamphlet in the Harleian Library. See Gough's Topograph. Vol. I. p. *765.

[q] In the Lambeth Library.

day, Jan. 15, 1635-6. But the former he did not retain, as we find both a successor to it in 1636, and himself long afterwards in possession of St. Martin's Orgar. He is [r] supposed to have been, at this time, chaplain to the king; and to have been collated also to a prebend in St. Paul's Cathedral. In 1639 he commenced doctor in divinity, at Cambridge; where, in keeping his act upon the occasion, he maintained this thesis: [s] *Pontifex Romanus non est judex infallibilis in controversiis fidei:* a circumstance to which he referred, after the lapse of twenty years, with an avowal, against the calumny of an enemy, that [t] *he professed himself to be still of the same judgment, and to be rather more confirmed in that persuasion* [of the pope's fallibility] *than any way doubting it.*

Having earnestly contended for all that a liberal and learned profession had endeared to his brethren and himself, he became, as rebellion advanced successfully, the scorn of those who then respected neither learning nor liberality; and was pronounced a delinquent. But before we behold him assailed with accusations, and pur-

[r] Biographia Brit.

[s] See his own Considerator considered, &c. 12mo. 1659. p. 165. And the republication of it, accompanying this volume, p. 173.

[t] Ibid.

sued by foes, in consequence of his proclaimed delinquency, I must notice him under the affliction of widowhood, at his rectory of Sandon. His wife died in 1640, and was buried in the chancel of Sandon, with an [u] epitaph, which records her ancient descent, her numerous good

[u] See Morant's History of Essex, Vol. 2. p. 27.

D. O. M.

Sacrum.

In medio cancelli reponuntur mortalitatis exuviæ ANNÆ, nuper uxoris BRIANI WALTON, Sacræ Theol. Doct. ac moderni Rectoris hujus Ecclesiæ; fœminæ sanctissimis moribus è clara CLAXTONORUM familia in Comit. Suffolk. oriundæ; quæ ab ærumnosa hac lacrymarum valle in cœlestem patriam emigravit feria prima Pentecost. Maij, 25. Anno. Christi, 1640. Ætatis suæ, 43.

If well to live, and well to die,
If faith, and hope, and charity,
May crown a soul in endless bliss;
Thrice happy her condition is.
Vertuous, modest, godly, wise,
Pity flowing from her eyes;
A loving wife, a friend most deare:
Such was shee, who now lies here.
Earth hath her body, Heaven her soul doth keepe,
Her friends the loss, and so shee rests asleepe:
Rest then, deare soul, till Christ return; while wee
Mourne here below, and long to come to thee.

Usque quo, Domine?

Hoc qualicumque amoris monumento, tanto vitæ solamine orbatus, mœrens posuit

B. W.

qualities, and briefly, yet expressively, his sorrow.

That he should be sequestered of all his preferments, will naturally be expected, when we consider the temper and history of the times. Some of his London parishioners were among the first of those who aided unjust exasperation against the Clergy, in pronouncing "[w] their parson's demand unreasonable," with an assumed and inconsequent plea, that he had "[x] another living then worth 200*l.* per annum;" when, in truth, the parliamentary commissioners, soon afterwards appointed to ascertain minutely the value of ecclesiastical benefices, could not strain it beyond [y] 115*l.* They invidiously represented him, also, as possessing "[z] 1,000*l.* in estate, and upwards, having no charge but himself and his wife." Nor was it long before these parishioners presented against their pastor, which indeed was then a practice of frequent occurrence, and for

[w] Exceptions of the Parishes in London to the Clergies Demaunds, &c. October 10, 1638. St. Martyn, Orgar. Lambeth, MSS. Chart. Miscell. Vol. 8. No. 37.

[x] Ibid.

[y] Parliamentary Surveys of Livings, Lambeth Lib. Sandon, county of Essex, Vol. 8. fol. 200, 201. "The yearely value of the parsonage-house and gleabe-land, is 15*l.* and of the tithes, 100*l.*"

[z] Exceptions, ut suprà.

obvious reasons, a petition to parliament, with articles of pretended misdemeanours. Such petitions *were read with great delight*, [a] says Lord Clarendon; "and presently referred to the committee about religion: where Mr. White, a grave lawyer, but notoriously disaffected to the Church, sat in the chair; and then both petition and articles were suffered to be printed and published, (a licence never practised before,) that the people might be inflamed against the Clergy, and be quickly taught to call all those, against whom such petitions and articles were exhibited, *the scandalous Clergy*; which appellation was frequently applied to men of great gravity and learning, and the most unblemished lives."

Some of these petitions might be considered rather as absolute demands. Such was that, which had just preceded the charges against Dr. Walton, presented by [b] Isaac Pennington, the notorious anarchist and factious lord-mayor of London, for a total alteration of Church-government, to which he had procured the subscription of 15,000 names. This, indeed, drew from one

[a] History of the Rebellion, B. III.

[b] Of whom a proper character has been given in a contemporary couplet:

—"The unkennell'd crew of lawless men,
Led down by Watkins, Pennington, and Ven."
Eleg. upon K. Charles I. March 11, 1648, p. 7.

of the members of the house a very merited reflection upon the flimsy substance of the petition; and it will not be improper here to copy that part of his speech upon the occasion; as it affords at once a curious specimen of the petitionary spirit of the times, and in a very powerful respect a political lesson never to be disregarded.

"[c] I shall desire those worthy aldermen, and the rest here of the citie of London, not to take any thing I shall say in the least way of disparagement, or reflection, on the citie. I looke not upon this petition, as a petition from the citie of London, but from I know not what 15,000 Londoners; all that could be got to subscribe. When this petition was first presented, there might be more reason for the commitment of it, as being then the most comprehensive catalogue we had of Church grievance. But now that the ministers, by their remonstrance, have given us so faire and full an index of them, without those mixtures of things contemptible, irrationall, and presumptuous, wherewith this petition abounds; I doe not know, I professe, to what good end it can be

[c] Third Speech of the Lord George Digby to the House of Commons concerning the Bishops, and the Citie-Petition, the 9th of February, 1640, Printed, 4to. 1640, p. 7, et seq.

committed, being full of contemptible things. But first let me recall to your mind *the manner of its deliverie;* and I am confident, *there is no man of judgement that will thinke it for a Parliament, under a Monarchie, to give countenance to irregular and tumultuous assemblies of people, be it for never so good an end. Besides, there is no man of the least insight into nature, or historie, but knows the danger, when either true or pretended stimulation of conscience hath once given a multitude agitation.* Contemptible things, Sir, swarme in the 8th, 13th, 14th, 15th, 16th, 17th, articles of this petition. Did ever any body think, that the gaieties of Ovid, or Tom Carye's muse, should by 15,000 have beene presented to a Parliament, as a motive for the extirpation of bishops? The scandall of the rochet, the lawne sleeves, the foure-corner cap, the cope, the surplesse, the tippet, the hood, the canonical coat, &c. may passe, with arguments of the same weight; onely thus much let me observe upon it, Mr. Speaker, that one would sweare, the penners of the article had the pluming of some bishops already, they are so acquainted with every feather of them. In a word, I know not whether it be more preposterous, to inferre the extirpation of bishops from such weak arguments, or to attribute as they do to Church-government all the civill grievance.

Not a patent, not a monopolie, not the price of a commodity raised, but these men make bishops the cause of it!"

We come now to the [d] particular articles and charges brought against Dr. Walton. First, he is accused of ordering his church-warden to place the communion-table under the east-window; which the churchwarden declining, Dr. Walton himself, the bishop of Rochester, and other friends then present, there placed it. This the accusers considered as superstition and innovation; which, as the arraigned primate of all England about the same time observed [e], was but

[d] They are entitled, "The Articles and Charge proved in Parliament against Doctor Walton, Minister of St. Martin's Orgar, in Cannon Street. Wherein his subtile tricks, and Popish innovations, are discoverèd," &c. 4to. London, 1641, (fourteen pages.)

[e] History of the Troubles and Trial of Archbishop Laud, p. 156. The Order of Parliament against divers Popish Innovations, as they were called, dated September 8, 1641, directed the churchwardens of every parish, forthwith to remove the communion-table from the east end of the Church into some other convenient place; and to take away the rails, and level the chancels. Now it will be worth referring to the Constitutions and Canons, of 1640, for an explanation of this point. "Albeit at the time of reforming this Church from that grosse superstition of Popery, it was carefully provided that all meanes should be used to root out of the mindes of the people both the inclination thereunto, and memory thereof, especially of the idolatry

the restoration of the ancient approved ceremonies since the Reformation, and settled either by law or custom; till the faction of such as then openly and avowedly separated from the Church of England opposed them, and cried them down. To the next charge, also, against Dr. Walton, the same remark applies. For the accusers complained of his reading part of the morning-ser-

committed in the masse, for which cause all Popish altars were demolished; yet, notwithstanding, it was then ordered by the Injunctions and Advertisements of Queen Elizabeth, of blessed memory, that the holy tables should stand in the place where the altars stood; and accordingly have been continued in the Royal Chapels of three famous and pious Princes, and in most Cathedrall, and some Parochiall Churches; which doth sufficiently acquit the manner of placing the said tables from any illegality, or just suspicion of Popish superstition, or innovation." Const. and Cam. Eccl. 4to. 1640. §. vii. Dr. Walton takes notice how unjustly the sectaries had cried down in the Church of England *as Popish innovations*, episcopal government, set forms of liturgies," &c. See his Considerator Considered, Chap. ix. §. 18. The King, at the time, it should be observed, declared, that he would "with constancy maintain, while he lived, the Church of England, not only *against all innovations of Popery*, but also from the irreverence of those many schismaticks and separatists, wherewith of late the kingdom, and city of London, abounded, to the great dishonour and hazard both of Church and State." See his Majestie's Answer to the Petition, presented to him at Hampton Court, December 1, 1641, 4to. London, 1641, p. 7.

vice in the usual reading-pew of the Church, and part at the altar. They likewise noticed his not preaching on Sundays *in the afternoon,* in order to express their indignation at his not permitting them "*to procure a preacher, though at their own charge.*" His firmness is to be admired and imitated. Dr. Walton was no stranger to the characters of those, who, *at the charge of these accusers,* were to be placed in his pulpit; for whom, however, one of their [f] poetically-gifted brethren has recorded in the beginning of his Parliamentary Chronicle, from 1641 to 1643, "[g] *a way was then made plain*;—and wide doores were set open for a blessed restauration and re-plantation of most faithfull and painfull pastors, and *laborious lecturers; chosen and set up with the people's consent and good liking!*— Whereas, formerly, the prelates and pontificians

[f] Thou that with ale, or viler liquors,
Didst inspire Withers, Pryn, or *Vicars,*
And force them, though it was in spite,
Of nature and their stars, to write, &c.
Hudibras, P. I. C. 1.

Vicars shewed himself, a forward man for the Presbyterian cause, hated all people that loved obedience, and affrighted many of the weaker sort and others from having any agreement with the King's party! A. Wood, Ath. Ox. ii. 85. Edit. 1692.

[g] Vicars, Parliamentary Chronicle, p. 39.

flurst scoffe, fleer, and jeer familiarly at *those faithfull and painfull lecturers;* and most atheistically ask in derision, *What kind of creatures those lecturers were?*"—Dr. Walton, without asking, perfectly knew [h] what kind of creatures they were, as well as the arbiters, by whose "consent and good liking" they were to be chosen *afternoon preachers;* and, therefore, wisely withheld his consent from the specious proposal alleged.

In the next accusation brought against Dr.

[h] Walker gives us a curious specimen of assistants or lecturers at this period, as thrust in *to preach in the afternoon;* namely, as preaching down what the incumbent of the Church had preached up in the morning. Sufferings of the Clergy, Part I. p. 98. Archbishop Laud, in the last Account of his Province to the King, viz. in 1639-40, speaking of some lectures in the diocese of Lincoln, which were disorderly; and of a lecturer who preached very factiously, just at the time when his Majesty was at Berwick; adds, that his fellow-lecturers complained not of him. History of the Troubles, &c. of Archbishop Laud, p. 563. There are numerous remarks upon lecturers in the Archbishop's preceding accounts; among others, that "they abounded in Suffolk, and were set up by private gentlemen, even without so much as the knowledge of the ordinary, and without any due observation of the canons or discipline of the Church;" and that at Yarmouth, where the lecture had been discontinued, "there had been very much peace in the town, and all ecclesiastical orders well observed." History, &c. p. 541.

Walton, he is described as "[1] non-resident all the summer, and committing the charge of the petitioners' soules to an ignorant curate, maintaining him no otherwise than with a salary *catched out of the revenue of the parish-lands.*" We cannot but here observe the duplicity of falsehood, and that forgetfulness of its own assertions, by which it often unwittingly betrays its guilt. They say, that "[2] this wrong to the parish occasioned a suit with Dr. Walton, in his Majestie's high court of chancerie; where, upon hearing, a reference was made to Sir Edward Littleton, then solicitor-generall, and to Mr. Chute, being then *the counsell on both sides,* to settle the businesse; who not only allowed the doctor to goe away with the fines he had taken, but *gave allowance also of his charges;* and upon their report *a decree was passed;* and now he takes and receives all the rents and proffitts to his own use." Would not these persons have availed themselves of *their advantage*, if Dr. Walton's advocate had joined with their's in opinion, and the decree of chancery had been made *in their favour?* But we may judge, without breach of charity, what was their pretence, when their own defender decided against it; and may pronounce,

[1] Articles and Charges, ut suprà.
[2] Ibid.

without hesitation, that the salary was paid out of Dr. Walton's own legal possessions.

His accusers proceed to censure Dr. Walton's [l] demand for tithes, and the suits at law which he had instituted to obtain the demand where refused. They represent him exacting his claims with threats; and harassing themselves with informations and excommunications; making them a prey to officers, and leaving them at last, though wronged, without relief. Their eloquence respecting these tithes is evidently intended to be more impressive, however laboured, than any which may be found in other parts of these articles. Such was one of the highly coloured charges against Archbishop Laud, for having assisted the Clergy of London in the business of their tithes; in which he solemnly [m] professes to have thought of nothing, as we may safely believe Dr. Walton did nothing, contrary to law.

But in order to wind up their articles and charges against Dr. Walton, with the highest possible effect, the accusers leave the melting mood, and introduce the accused as reviling some distinguished citizens of that period; patriots, whose ardour Dr. Walton was not eager to com-

[l] Articles and Charges, ut suprà.

[m] History of the Troubles, &c. of Archbishop Laud, p. 252.

mend, and whose views he was not at a loss to discover. "[n] He disgracefully and contemptuously," the accusers say, "asperseth those persons of qualitie and worth, which at this time serve the Commonwealth in the honourable house of parliament, as men chosen for the knights and burgesses of this city; affirming that the city had chosen Soame, because he would not pay ship-money; Vassal, because he would not pay the king his customes; Pennington, because he entertains silenced ministers, and Cradocke to send them over into New England." These accusers of Dr. Walton conclude their petition with an unintentional ambiguity in beseeching Parliament "[o] to examine *their abuses,* and to take some course for their reformation!"

About the latter end of 1642, we find Dr. Walton "[p] sent for into custody as a delinquent." And then it was, that the triumphant enemies of the King and Clergy had recourse to a kind of pastime, as it was termed, in summoning before a committee of religion, or of sequestration, or of that which was called "[q] *of* or *for*

[n] Articles and Charges, ut suprà.

[o] Ibid.

[p] Walker, Sufferings of the Clergy, Part I. p. 56.

[q] Lilly, History of his Life and Times, from 1602 to 1681. edit. 12mo. 1715, p. 59.

plundered ministers," as Lilly, one of their own tools, relates, such "*ambodexters*," he says, "*they were*;" it was then, I say, that many loyal and learned ecclesiastics were summoned before a committee, and treated with all the insolence of which none but men of ignoble minds are capable.

"These committees," (they are the words of an eye-witness,) "[r] these committees were made as several *stages for continual clergy-baitings*. Mine ears still tingle at the loud clamours and shoutings there made, especially at the committee which sat at the court of wards, in derision of grave and reverend divines, by that rabble of sectaries, which daily flocked thither *to see this new pastime; where the committee-members, out of their vast privilege to abuse any man, (though their betters, and some, members of the convocation, whose privileges are, and by law ought to be, as large as those of the house of commons,) without controul, have been pleased to call the ministers of Christ, brought before them, saucy Jacks, base fellows, brasen-faced fellows.* And in great scorn has the cap of a known orthodox doctor been called to be pulled off, to see if he were not a shaven popish priest! And to some

[r] The author of Persecutio Undecima, cited by Walker, Sufferings of the Clergy, Part I. p. 66.

eminent doctors of divinity in the city of London, Dr. Baker, Dr. Brough, and Dr. Walton, giving testimony in a cause then before them, it was said by a citizen, member of that committee, (' Isaac Pennington,) *What shall we believe these doctors for ?* And Sir Robert Harlow, going to his committee-chair, *the chair of the scorner*, bragged to his friend, *how he would bait the dean of Christ Church !*"

But it was not enough, that the ' *men of wit* exercised their talents upon the Clergy thus in their power: the co-operation of graver combatants also was abundantly brought against

' Of whom, see before, p. 11.

' I select a sample or two from the vapid jokes which were then tolerated in the House of Commons, when directed against the Clergy: " I hope, by the helpe of this house, before this yeare of threats be run out, his Grace will either have more grace, or no grace at all !" Foure Speeches made by Sir Edward Dering, in the High Court of Parliament, &c. 1641, p. 4. " My humble motion is, that every member of the assembly, who voted their Canons, may come severally to the barre of this House, with a booke of Canons in his hand, and there, unlesse he can answer the catechisme-question, as I called it, better than I expect he can, *conceptis verbis*, in such expresse terms as this honourable House shall then thinke fitt, he shall abjure his own issue, and be commanded to give fire to his own cannons !" Ibid. p. 11, 12.

them. There were ecclesiastical fomenters, even to satiety, of the present rebellion; men, who[u], not having worth enough of their own to reach preferment in a regular way, envied the just honours of better persons; and, despairing to obtain their end by learning and piety, aspired to it by the crooked means of faction and schism. And to this end the pulpit became the vehicle of the most malicious slander upon those, who had delivered from it what was orthodox and loyal. "[x] Ah, worthy Sirs," said one who was noted for [y] *exasperating the people to rebel and confound episcopacy*, in his address to the members of the house of commons; "Ah, worthy Sirs, it would amaze any ingenuous man to travaile such a country as England, and passing through many parishes, this, after all, is his diurnall; the patron is popish, the minister is an idle dunce, or else a drunkard, or else a swearer, or else a scoffer, preaching all holinesse out of his Church, out of his family, out of his parish!" The same meek preacher calls upon his auditors, therefore, (ra-

[u] See Modern Policies, &c. by an Eye-Witness, (Archbishop Sancroft,) 1657, Prin. 4.

[x] England's Preservation, a Sermon, preached before the House of Commons, by Obadiah Sedgwick, May, 1642, p. 28.

[y] A. Wood, Athen. Oxon.

ther quaintly,) "[z] to plant all the land with an *heart-breaking* ministry!" Such men were called "[a] able preaching ministers;" and by one of them, expressly so described, Dr. Walton was supplanted at Sandon; the possession of which rectory was bestowed by *the parliament,* when the presentation undoubtedly belonged to another patron.

There is no record of Dr. Walton having defended himself before his unjust judges. But it is probable that a man of his spirit and talents would not silently endure their insolence, however unavailing might be his remonstrance. It seems, that some of these *baited* ecclesiastics did

[z] England's Preservation, ut suprà, p. 28.

[a] Parliamentary Survey of Livings, Lambeth MSS. Vol. 8. fol. 201. Sometimes these gentlemen derive further honourable mention from observing "the monthly fasts, and humiliations," &c. On the other hand, the orthodox Clergy are usually designated as ignorant, idle, not observant of parliamentary directions, malignant, &c. which last epithet, by the way, I would observe, Fuller imagines to have now first come into general use; which I doubt. However, in his Church History, as his manner is, he thus affects to be witty upon it: "About this time, 1642, the word *malignant* was first born, *as to the common use:* the deduction thereof being disputable, whether from *bad fire*, or *bad jewel, malus ignis,* or *malum lignum:* but this is sure, betwixt both, the name made a great combustion!"

remonstrate against the conduct which they experienced. For Obadiah Sedgwick called upon the House of Commons to proceed with such men in the most summary way. "[b] Doth *boldnesse in a questioned minister* displease you? O then let his grosse wickednesse stirre you *utterly to disburden poore peoples' soules of him!*"

Dr. Walton is [c] supposed to have been dispossessed of both his rectories in 1641. We may imagine him, after being deprived of his London benefice, retiring perhaps not altogether hopeless to Sandon, where, as also in his London parish, he has been described as much respected and beloved by the loyal and orthodox. But thither also persecution followed him; and once, when sought for by a party of horse sent in pursuit of him, he was [d] forced to shelter himself in a broom-field. Yet the manner of his sequestration from this rectory at least shews, that the parishioners were concerned in it only by solicitation or compulsion. For the articles against him, in order to this sequestration, were drawn up by Sir Henry Mildmay and Mr. Ash, two members of parliament, who had no concern whatever in the parish; and by them [e] sent to

[b] England's Preservation, ut suprà. 27.
[c] Morant, History of Essex, Vol. 2. p. 27.
[d] Walker, Sufferings of the Clergy, Part II. pp. 53, 54.
[e] Ibid. See also the various disingenuous methods which

Sandon for subscription. They who could thus direct combination against his property, would have little scruple in exciting enmity to his person. And though oppression and insult only might be intended, yet there was danger of his life, an [f] historian has said, if he had not now fled to Oxford.

Oxford was, at this time, the retreat of very many of the loyal and learned Clergy. For the place had as yet been promised only the precious reform, which elsewhere was begun. Vicars, the canting chronicler, under the year 1641, has recorded, that "[g] our blessed parliamentarie worthies have given us great hope of timely purging the two famous fountains of our kingdom, Oxford and Cambridge, from the much myre and mud of Romish innovations; which, settling there also, hath made their streams stink of poperie:—we have, I say, great hopes, that our parliament will seasonably provide a soveraigne collyrium, or eye-salve, some well-distilled eye-bright of reformation, to purifie the sight of these two, once most glorious lights in the whole Christian world!"

Dr. Walton is said to have written at Oxford an

were practised in procuring petitions against the Clergy, in Lord Clarendon's History of the Rebellion, Book III.

[f] Lloyd, Memoirs of Persons that suffered in our Intestine Wars, Fol. 1668. p. 513.

[g] Vicars, Parliamentary Chronicle, p. 40.

"Answer to an Ungodly Pamphlet, in Defence of the Church of England." But, after diligent search in various libraries for this alleged performance, I have been unable to find it. It is remarkable, that Wood takes no notice of it; to whom, however, a tract of this nature, and formed at such a time and place, is not likely to have been unknown, if it had ever existed. Dr. Twells, who has told us much of Dr. Walton and his works, is also silent as to this pamphlet. The [h] authority, upon which the publication has been ascribed to Dr. Walton, is, in fact, very slender; and perhaps has been assumed, in the character given of him upon the occasion of his consecration, from some imperfect description of his *Considerator considered*, in which the Church of England is indeed occasionally defended with admirable energy and truth.

That Dr. Walton formed at Oxford his design of publishing a Polyglot Bible, has been often asserted and never questioned. There he would meet with men of kindred minds and studies, with Usher, and Greaves, and Pocock; with Clarke

[h] The newpaper of that period, entitled Public Intelligence; cited by Bishop Kennet in his Register and Chronicle, Ecclesiastical and Civil, 1728, p. 323. The Biographia Britannica has adopted the information. But no proof is there produced, or has been since, that Dr. Walton wrote a pamphlet with that title.

and Huish; with several also of those possessing similar learning, who were then forced to leave the University of Cambridge, on account of their loyalty and orthodoxy; among whom Dr. Fuller and others, with himself, were there incorporated doctors in divinity, Aug. 12, [1] 1645. After the surrender of Oxford, he probably returned to the metropolis; finding it miserable to live among degenerate sons, who, "[k] even against the light of their eyes, as well as consciences, charged the breasts that gave them suck with infected, poyson'd, milke; and belyed their spotlesse mother, as if she were turned strumpet; or as if it were growne a place, from whence piety, and gifts, and true religion have long since taken flight; a place which needs conversion, and which affords nothing but dangerous education, of which crime, I confesse, I know not whether *she* be guilty, unlesse it be for bringing forth *such abortive lying sonnes, who thus make it part of their religion to revile her!*" The hand which penned this honourably indignant sentence, has written another, of similar import, sufficient to shew, that ignorance and insolence might indeed intrude, or

[1] A. Wood, Fasti Oxonienses. The Biographia Britannica has mistakenly mentioned this incorporation as having been made in 1660.

[k] Sermon at St. Mary's, Oxford, by Dr. Jasper Mayne. 4to. 1646. p. 27.

be intruded, into the hallowed seat of learning, but not without incurring the severest reprehension of their rashness, nor without witnessing a due resentment against those who had directed thither such unworthy guests. "[1] Fathers and brethren, of this university, I presume it could not but seem strange to you, to heare your manners and religion, as well as studies and learning, not long since publiquely reproved, and preacht against, out of this pulpit by men, who professe themselves, indeed, to be prophets; but, discovering to you so little as they did of the abilities of prophets' sonnes, could not but seem to you very unfit reformers or instructers of this place. I presume also, that with a serious griefe of heart you cannot but resent, that there should be thought to be such a dearth and scarcity of able vertuous men among us, that the great councell of this kingdome, in pity to our wants, should thinke it needfull to send us men *better gifted;* to teach us how to *preach!*"

We, therefore, follow Dr. Walton, laden perhaps with many important collections for his purpose, from Oxford to London; where we find him in the house of Dr. Fuller, already mentioned, who had been vicar of St. Giles, Cripplegate, still re-

[1] Sermon at St. Mary's Oxford, by Dr. Jasper Mayne, 4to. 1646. p. 35.

siding, though dispossessed both of the benefice and of a deanery, near the church of that parish; and whose daughter Jane was now the second wife of Dr. Walton.

Having submitted to the advice of many judicious friends, and of most of the English bishops then living, an account of his plan and of the materials which he had spent so much time in procuring, Dr. Walton proceeded, in 1652, to publish a decription of the intended work, and proposals also for printing it, together with a recommendatory letter annexed to them. Of the description Dr. Twells and Dr. Clarke, who have made various observations upon the London Polyglot, have taken no notice. It, therefore, forms a part of the next chapter, which comprehends a fuller history of this invaluable publication, than has hitherto been given to the world.

CHAPTER II.

Account of the beginning, progress, and completion, of the London Polyglot.

"[m] I WENT to London," says the amiable and pious Evelyn, "where was proposed to me, November 22, 1652, the promoting that greate work, (since accomplished by Dr. Walton, bishop of Chester,) Biblia Polyglotta, by Mr. [n] Pierson, that most learned divine." This is the earliest recorded instance, which I have met with, of the activity employed by the friends of Dr. Walton; which, indeed, was at length so successful, that, [o] before the close of that year, subscriptions to the value of near 4000*l.* were obtained; and, soon afterwards, were more than doubled.

The description and proposals, of which mention has been made, were now distributed; and are here subjoined.

"[p] *A Brief Description of an Edition of the*

[m] Evelyn's Memoirs, Vol. i. p. 263.

[n] Afterwards Bishop of Chester, one of the completest divines of that age.

[o] Twells's Life of Pocock, §. 3.

[p] Copied from a volume of Tracts in folio, in the British Museum, among those which were the gift of his late most excellent Majesty, King George III.

Bible in the Original Hebrew, Samaritan, and Greek, with the most ancient Translations of the Jewish and Christian Churches, viz. the Sept. Greek, Chaldee, Syriac, Ethiopic, Arabic, Persian, &c. and the Latin Versions of them all: a new Apparatus, &c.

"Whereas the ground of faith is the Word of God, contained in the Scriptures, it must needs be a work of highest consequence to preserve those sacred oracles in their original purity, freed, as much as may be, from all possibility of error that may arise, either by the negligence of scribes, and injury of times, or by the wilful corruption of sectaries and heretics, which, as was foretold, abound in these latter times, and so to transmit them to posterity.

"To this end nothing can more conduce than the publishing of the Original Text, according to the best Copies and Editions, with the most ancient Translations, which have been of greatest authority in the Church, especially those of the eastern languages; which, in regard of their affinity and nearness to the Original, are fittest to express, and, in regard of their antiquity and general use, in the first and purest ages, are the truest glasses to represent that sense, and reading, which was then generally received into the Church of Christ, to whose care the custody of the Scriptures is committed; the comparing of

which together hath always been accounted one of the best means to attain the true sense in places doubtful, and to find out and restore the true reading of the Text where any variety appears.

" Besides this, the harmony and consent of so many ancient Copies, and Translations, made in several ages and parts of the world, so far remote one from another, and continued to this day, agreeing all in matters of moment, are no less the voice of God testifying from heaven, that those books proceeded from a Divine Author, who hath so marvellously owned and preserved them in all parts of the world, among so many changes and revolutions that have happened, maugre the malice and power of Satan, labouring, by heretics and sectaries, to corrupt, and by persecutors to extirpate, the Scriptures, and therewith Christian Religion.

" Therefore, in the greatest empires and kingdoms of the world, God hath so ordered by his wise Providence, that the Scriptures have been either originally written, or translated into these languages, and by that means spread over the world, (though besides the intention of the conquerours,) as appears by the Hebrew and Greek Originals, the Syriac, Chaldee, Persian, Arabic, Latin, Ethiopic, and other Translations; in which the praises of God have been sounded forth over

the world, by means of the Assyrian, Greek, Persian, Romans', &c. conquests and victories.

"Hence it was, that when Origen composed his Tetrapla, Hexapla, and Octopla, though they consisted only of the Hebrew and diverse Greek Translations, disposed in several columns, yet they were received with such general applause, that, as St. Jerom saith, they presently filled all libraries.

"The like care hath been taken, in this last age, by sundry Editions of the Original Texts, and of sundry ancient Translations, made by the pains and industry of learned men, and by the munificence of princes and others; yet none of them are so complete and perfect, though of great use and high esteem in the Church, but that the diligence of those, that come after, may add something to perfect the work which they begun, as the authors of those Editions have done to those before them.

"The chief Editions of this last age, (not to mention those by Bomberg, Vatablus, Buxtorf, Stephanus, Munster, Hutter, and others,) are, I. The Complutense. II. The Antwerp. III. The Parisian.

"I. The Complutense was set forth by the Complutense divines, at the charges of Cardinal Ximeneus, Archbishop of Toledo, in six volumes, anno 1520; wherein is contained, 1. The Old

Testament Hebrew. 2. The Vulgar Latin. 3. The Septaguint Greek, and Latin. 4. The Chaldee Paraphrase by Onkelos upon the Pentateuch, with the Latin Translation. 5. The New Testament, Greek and Latin. 6. An Apparatus, consisting of an Hebrew and Chaldean Lexicon, an Hebrew Grammar, an Index, &c.

" II. The Antwerp Bibles, in eight great volumes, set forth by Arias Montanus, and other learned men, at the charges of the king of Spain, anno 1572; wherein is added to the Complutense, 1. The Chaldee Paraphrase, upon the rest of the Old Testament, by Jonathan and Joseph Cæcus, with the Latin. 2. The Interlineal Translation of the Old and New Testament. 3. The Syriac New Testament, in Syriac and Hebrew characters, with the Latin. 4. An Apparatus, in two volumes, containing divers Lexicons and Grammars, Hebrew, Syriac, Chaldee, Greek, with some Tracts for better understanding the Text; some Idiotisms; few Various Readings; divers Indices, &c.

" III. The Parisian Bibles, in ten large tomes, anno 1645, set forth by Michael Le Jay, Morinus, Gabriel Sionita, and others, by authority of the Cardinals Richlieu and Mazarine, and the French Bishops; wherein is added to the Antwerp Bible, which (except the Apparatus) is herewith reprinted; 1. The Old Testament,

Syriac and Latin. 2. The Arabic Old Testament and New, with the Latin. 3. The Samaritan Pentateuch, with the Samaritan and Latin Versions. But here is no interlineal or other literal Translation of the Hebrew into Latin; none of the Apparatus at all, as in the other Editions; no Various Readings in any language; no Index; no Idiotisms; (the Edition being abruptly put forth, by reason of some difference among the publishers;) but only the Text in the several languages, and those not according to the best Copies.

"Though these Editions be justly had in high esteem, the second of which was styled, by some learned men, *orbis miraculum*, though it come short of the third; yet it must be confessed, that divers ancient and useful Translations may be added; that there are better Copies now, than those followed in the former Editions; that many things useful then, but needless now, may be taken away; that a new Apparatus, far more useful, may be framed; and the several languages digested in better method; besides the greatness of the price, and vastness of the volumes, which makes them scarce useful for private libraries, being printed in such paper and characters as served rather for pomp than use; (that of Paris being sold at 45 or 50 li. the price of an ordinary library;) so that without detracting from

the just praises of the publishers, (whose labours must be made use of, as they did of other men's that were before them,) it may be said, that a more perfect and useful Edition, than any yet extant, may be made in five or six ordinary volumes, which may be had at a fourth or fifth part of the price of those of Paris, or thereabouts. The several parts whereof follow.

" 1. The Old Testament Hebrew and the New Testament Greek, with the interlineal Translation which is wanting in the Paris and Complutense Bibles.

" 2. The Vulgar Latin, according to the accurate edition of Sixtus Quintus, and Clement 8. wherein many 1000 errors and faults of the former Editions are corrected, as appears by the Catalogue set forth by Lucas Brugensis.

" 3. The Roman Septuagint, the Greek whereof was printed by the most ancient Vatican Copy, written, as is conceived, before St. Jerom's time, which is without doubt the most authentic of any yet extant. The Latin was gathered out of the monuments of the most ancient writers by the great industry of Nobilius, whereby the old Vulgar Latin used in the West, before St. Jerom's Translation, is restored and preserved: whereas the Septuagint followed in the other Editions is made only to agree with the modern Hebrew, and accordingly enlarged or cut short, and may be

better called a new Greek Translation of the modern Hebrew, than a true Edition of the old Septuagint.

" 4. The Chaldee Paraphrase on the Old Testament, by Onkelos upon the Pentateuch, and by Jonathan upon Joshua, Judges, Samuel, Kings, and Prophets, about our Saviour's time; and by Jos. Cæcus upon the rest, written afterwards. All according to Buxtorf's exact Edition, wherein many thousand errors are corrected, and the points, which were added by some ignorant Jew after the invention of points, are rectified and reduced to the analogy of Ezra and Daniel, which was only in part attempted by Arias Montanus, but not perfected, as himself acknowledges. The Latin Translation also amended, according to Paulus Fagius, and others.

" 5. The Syriac Old and New Testament (the native language of Christ and his Apostles) corrected by Copies transcribed out of the most ancient and perfect MSS. remaining with the Patriarch of Antioch, which is according to the old and simple Edition (as it is called) translated out of Hebrew about the Apostles' times; the other Syriac Edition out of the Septuagint being long after. That of the Paris Bibles had many *lacunas*, which they supplied *ex proprio ingenio*.

" 6. The Arabic Old and New Testament corrected and compared with those parts set out by

Erpenius and others, and with other Copies here in public and private libraries.

"7. The Samaritan Pentateuch (the old Hebrew text, as is conceived, about Esdras's time, if not before,) in the Samaritan character which is the old Hebrew letter, before Esdras changed it into the Assyrian, (the modern Hebrew,) after the return from Babylon.

"8. The Persian Pentateuch, by Jacobus Tawosus, (formerly printed by the Jews in the Constantinopolitan Bibles in Hebrew characters,) put into Persian characters, and translated into Latin, not extant before in any of those other Editions.

"9. The Persian Evangelists, with the Latin Version, which are now at the press, published by Mr. [q] Wheelock, a learned linguist, and not extant heretofore.

"10. The Ethiopic Psalms, Canticles, and New Testament, with the Latin Version, not extant in any former Edition.

"11. Jonathan's Targum upon the Pentateuch. The Jerusalem Targum upon the Pentateuch, with the Latin Translation by Pellican or Tay-

[q] Dr. Walton did not exactly follow these proposals. He did not publish Wheelock's work in the Polyglot, though highly obliged to him; but another copy of the Persian Gospels. See the account of *Wheelock* in the last chapter of these Memoirs. So, with regard to the Jerusalem Tar-

lor. The Masoreth Hebrew and Latin, with Buxtorf's Clavis Masorethica, and his Castigationes

gum, presently mentioned, hear what Dr. Walton *afterwards* said of it: "Jonathanis verò [Targum,] et Hierosolymitana, quarum prima Latinè hactenus non extitit, nunc primùm Latio donata prodit. *Hierosolymitanæ* etiam, *licèt à Taylero nuper Latinè edita sit,* cùm tamen multis erroribus scateat ejus versio, aliam magis accuratam dedimus; quod, qui ejus versionem cum nostra contulerint, facilè deprehendent, &c." Prolegom. xii. §. 20.

The edition of the Jerusalem Targum was published by Francis Tayler, or Taylor, in 1649; at which time he was one of the six preachers in the cathedral of Canterbury. Archbishop Laud appears to have promoted him. His Liber Cosri is among the Lambeth MSS.; and among Laud's MSS. in the Bodleian Library, Oxford, are several of his works, the fruits of his Oriental learning. Of these some have been printed. He was also the friend of Selden; and prefixed to his edition of the Targum in question is a very curious letter from that eminent scholar to him; which, as it has escaped the notice of a learned librarian at Lambeth Palace, Dr. David Wilkins, in his Life, Letters, and Works of Selden, I will here subjoin.

"Viro clarissimo doctissimoque, Francisco *Taylero,* Joannes *Seldenus* salutem.

"Quod secessu frueris jam, mi *Taylere,* rustico, gratulor equidem. Puto scilicet brevi, et valetudinis solùm causa. Neque ferè alia sufficit, ut urbano quotidianoque theologorum consessui, cujus pars tu peregregia atque una è paucis, omninò non intersis. Sed spero eam non adeò adversam, quin studiis, ut soles, etiam severioribus, ibi incumbere queas. Et si queas, quin velis etiam nullus dubito. Si ita sit, interpellare mihi liceat hoc otium, atque impetrare ut è de-

Masoræ. All which may be added as an Appendix to the Old Testament. None of them are in those other Editions.

litescentibus lucubrationum tuarum schedis *Targum Pentateuchi Hierosolymitanum Latinè à te olim felicitèr redditum*, typis jam, quod quantillo tempore fieri satis commodè opinor potest, adornes. Opus quidèm exiguum; sed interpretis, qui non sit eruditissimus, id est, tu tuive similis, planè impatiens. Orientalis disciplinæ, seu Talmudicæ, in eo monumenta sunt ac vestigia aliquot non contemnenda. Certè sine ea triumphos agit nunc ridiculos, nunc perniciosos nimìs in Occidente, pomposa et alioquin docta multorum ignorantia; quæ dum origines primosque rerum morumque in sacris literis occurentium fontes nimiùm nescit, somnia sibi, sed quæ è re inter homines suâ fuerint, audacissimè fingit, aliisque vaferrimè, ut sarcinas, imponit. Sic Pontificii, non rarò. Sic alii; qui et *nova lumina* sibi velut cœlitùs orta, si quis adversetur, statim obtendunt. Certè sidereis nuntiis, qui, telescopii vitrei beneficio, lyncei facti, stellas docuere novas, credimus, gratias habemus, maximi eos idque meritissimò facimus. Non ita, ubi quis, suæ tantùm oculorum acici, utcunque depravatæ, temerè confisus, nescio quot lunas solesve in cœlo, aut leones draconesve in nubibus, cernere se asseverat. Telescopii usu commuuicato, idem ipsum cum nunciis illis cernimus ipsi, aliàs ignari. Quod paritèr de Orientalis disciplinæ, unde Christianismi totius ortus, usu dicendum. Citra eam, creberrimò in sacrorum judiciis fallimur, fallimusque conjectando ingeniique qualiscunque venditando portenta. Sed hæc obitèr. Ut lucem cum primis meretur *illa tua Versio*, ita à studiosis, quorum pauci originem intelligunt, summoperè desideratur. Non modò Germaniæ suæ *Fagius*, ac suis *Ximenius* Hispaniis, sed etiam orbi nostro Christiano decus fuit uterque, insigne erit-

" 12. The several languages shall be printed in several columns, whereby they may all be presented to the reader's view at once; whereas in the other Editions divers great volumes must be turned over to compare them together.

" 13. Whereas there is no Apparatus or Various Readings, &c. in the Paris Bibles, and the Apparatus in the Antwerp and Complut. consisting of Grammars, Lexicons, Tracts, &c. are not so needful now, there being so many helps extant since, and those more exact; therefore here shall be added what is most necessary and proper, and yet is wanting in the former, viz. a just volume of the Various Readings of all former Editions and Copies in all the languages, (a work of as great use to the reader, as if he had all former Copies and Editions,) with some other things fit to be added, viz. I. An extract out of Cappellus's Critica Sacra, and others, concerning the Various Read-

que æternùm, ob *Onkelianum* Latio donatum. Si frustrà nou fuero heic ipse, tum jactabit hinc meritò Anglia tua *Hierosolymitani* te editorem, tum mecum proculdubio instantiùs urgebit ut *Codicis* etiam *Coxriani*, disciplinæ Talmudicæ refertissimi, *Versionem tuam*, atque id genus eruditionis tuæ reconditæ fœtus reliquos, in lucem emittas. Tibi, studiisque tuis, faveat semper Deus Opt. Max. et amare me perge reverà tui amantissimum. Jun. 25. 1646. *Ex ædibus Carmeliticis*, Londini."

It appears, that Tayler was one of the Assembly of Divines; probably through the means of Selden.

ings; Lucas Brug. de Variantibus Locis Scripturæ, and his two tracts, 1. De Græcis, 2. De Latinis Varietatibus. II. The Keri and Ketib, &c. with the other Various Readings of the Hebrew. III. The differences of the Samaritan Pentateuch from the modern Hebrew, collected heretofore by Dr. Comber. IV. The Various Readings of the LXX. and the other old Greek Translations by Aquila, Theodotion, Symmachus; the five and six anonymous Translations collected by Nobilius in the Roman Septuagint, and by Drusius in his Fragmenta Veterum Translationum Græcarum; to which may be added the different reading of that ancient MS. the Alexandrian Septuagint, (supposed by some to be written by S. Tecla,) which is now about to be printed. V. The Various Readings and Collections of the Vulgar Latin collected by Lucas Brugensis in several tracts. VI. The places restored in the Chaldee Paraphrase by Buxtorf, with a tract by him thereupon written, but not yet printed, and a tract of the use of the Chaldee Paraphrase by Lucas Brugensis. VII. The places restored and corrected in the Syriac and Arabic, with the Various Readings out of Erpenius and others. VIII. The Various Readings of the New Testament by Stephanus, Casaubon, and others, with the Readings out of the Greek, the Syriac, Arabic, Persian, Cophti, &c. Versions of the New Testa-

ment, out of Lud. de Dieu, Munster, Kirkensten, Mr. Pocock, and others. X. The Idiotisms of the Hebrew and Greek. XI. The explication of the proper names in Scripture, Hebrew, Greek, Latin. XII. A perfect Chronology. XIII. Several Indices.

"14. Before all. I. Divers Prolegomena and Prefaces concerning the several Editions and Translations, their antiquity, authority, and use. II. Geographical Tables of the world. The land of Canaan. III. Arias Montanus's Exemplar, seu De sacris fabricis, and his Aaron, seu De vestibus sacris, with the figures cut in brass. IV. Alphabetical Tables of the several languages, and what else upon further advice with learned men shall be thought fit.

"*The Approbation of several eminent and learned men.*

"Whereas there hath been presented unto us a draught of an Edition of the Bible in the original and other learned languages, with a proof of printed paper, wherein the same are in several columns represented to the reader's view at once, and that (as is suggested) according to better Copies and Editions than those of the Complut. Antwerp, and Paris Bibles, besides sundry needful additions which are wanting in them, whereby the Edition will become more perfect, and fitter for

use than those formerly mentioned, and yet the price very much lessened: We, whose names are subscribed, having viewed and well considered the said design, and being desired to give our judgments and opinions thereof, do conceive, that both in regard of the said Editions and Copies, which are more exact and perfect than those followed in the other Bibles; and of the Various Readings and Additions mentioned in the said draught; as also of the method and order, wherein the said languages are digested; this work will become more complete and perfect, and also more useful than any that hath been hitherto published in that kind; and that the printing thereof will conduce much to the glory of God, and the public honour of our nation. And therefore we do heartily desire that it may receive all due encouragement from all whom it may concern.

" *Ja. Armachanus,*
" *J. Selden.*

" To these may be added the concurrent suffage of divers others, the most reverend and learned men of this Church, whose several testimonies would be too long to insert, but shall be produced if there be occasion: *The Council of State, by their order bearing date Sunday, the*

11th of July, 1652, having given their approbation and allowance of the work, declaring the same to be very honourable, and deserving encouragement: And it is hoped they will promote the publishing of it."

Such was the prospectus. It was followed by the proposals and letter for promoting the publication of the work.

"[r] *Propositions concerning the printing of the Bible, in the original and other learned languages.*

"Whereas the former Editions, though less perfect, and not so fit for use, have been printed at the public charge of princes and great persons; and the charge of this work will exceed the ability of an ordinary person; whereupon divers

[r] Dr. Twells in his Life of Pocock, and Dr. Clarke in his Biographical Dictionary, have printed the Letter, which here follows the Propositions, before them. But the date of the Letter being subsequent to one named in the Propositions, would be sufficient to justify the present precedency; if there were no other reason. The Propositions, however, appear to have been circulated without the letter; and I have seen the dates of both of 1652 and 1653 affixed to them. The British Museum Copy has the latter date, altered with a pen to 1652, and having in the margin the manuscript addition of February. But this was certainly Feb. 1652-3. And these Copies at first presented the names in the first, second, and sixth propositions written, and not

persons of worth have expressed their readiness to join in the charge of the impression: and it is hoped, that others, who wish well to learning and religion, will assist in a work so much tending to the public good, and honour of the Church of England and of the nation, and so free from interests of all parties; especially considering, that as the Edition will be much better than any formerly made, so the price will be much less.

"Therefore, for the securing of all such as shall promote so good a work, either by free gift, or advancing of monies to be repaid by copies; and for the encouraging of such as shall solicit and stir up others to contribute, these propositions are offered, which shall, God willing, be performed.

"1. That whatsoever monies shall be raised, shall be paid into the hands of *William Humble*, Esq. treasurer for this purpose, who will be accountable for the monies received, and will give receipts to every one, that shall pay in any money, whereby they may be assured, that the same shall be employed no otherwise, than for the use intended, and not issued out, but by warrant of persons mentioned.

"2. [a]The like assurance shall be given under

printed; as appears by that which belongs to the Library of Sidney College, Cambridge.

[a] Dr. Twells and Dr. Clarke have consolidated this and

the hand of the publisher, and upon security of the impression, which shall be put into the hands of some persons interested, residing in London, for receiving copies proportionable to the sums so paid, as soon as the work shall be finished, or otherwise, as the several volumes shall be printed.

"3. The treasurer shall not issue any monies, but by warrant under the hands of the *Lord Primate of Armagh*, Dr. *William Fuller*, Dr. *Brune Ryves*, Dr. *Samuel Baker*, Mr. *Richard Drake*, B. D. or two of them, whereof the *Lord Primate*, or Dr. *Fuller*, to be one; and shall give account every six months to four persons appointed, by those that advance, to receive the accounts of all monies received or issued out, which shall be showed to all persons interested, who shall desire the same.

"4. Those that by free gift, or otherwise, shall in any considerable manner further the work, besides copies to be given them, shall be acknowledged as patrons or promoters of so noble a work.

"5. Those that shall collect and raise any sum by the free contribution of persons well affected, shall, for every 10*l.* have one copy; and if any lesser sum of 40*s.* or upwards be so raised by

the preceding proposition into one: the original paper is here followed.

any at present, if the said sum be made up 10*l.* by equal payments in four six months next following, he shall have one perfect copy, and so according to that proportion for any greater sum.

" 6. Those that shall advance any sum out of their own estate, shall, for every 10*l.* have one copy, and for 50*l.* six copies, and so for any greater sum; and the money so advanced shall, for the ease and security of the advancer be paid thus: only a fifth part in hand, and the rest in four six months; and, at every six months payment, account shall be given of the monies formerly paid, and of the progress of the work, and then they may also receive such volumes, as shall be finished, according to the number of copies due to them, if they please, they paying another fifth part towards the printing of the next volume.

" 7. The persons to be employed in preparing of copies, correcting the press, overseeing the managing of the work, &c.—till all be finished, shall be [t] Dr. *Stokes*, Mr. *Wheelock*, Mr. *Thorndike*, Mr. *Edward Pocock*, Mr. *Greaves*, Mr. *Vicars*, Mr. *Thomas Smith*, together with Dr.

[t] The British Museum Copy exhibits in the margin, written apparently in a coeval hand, Mr. *Gataker*, Mr. *Hunt*, Mr. *Clarke*; the name of *Buckley*, or *Bunckley*, occurs also in this proposition; and that of *Fearne*, followed by Dr. *Tuckney*, Dr. *Reynolds*, Dr. *Cudworth*, Dr. *Lightfoot*, Mr. *Worthington*, Mr. *Duport*, &c.

Walton, and some other to assist in prosecution of business, &c. And if any of them shall happen to die, or be otherwise hindered, some other shall be nominated with approbation of the rest, for carrying on the work, wherein the advice of the *Lord Primate,* Mr. *Selden,* Dr. *Sheldon,* Dr. *Saunderson,* Dr. *Sterne,* Dr. *Hammond,* and other learned men, who have approved the work, shall be desired, &c.

"8. The work shall not be begun, till there be enough paid in to finish the first volume, viz. the Pentateuch, viz. about 1500*l.*; nor the other volumes, till a proportionable sum for each be brought in, viz. about 1200*l.*

"9. It is desired that the first payment of monies to be advanced, may be at or before the 1st of February, 1652, and if it shall appear, that there is enough to print the first volume, viz. the Pentateuch, the work shall be begun, as soon as things needful shall be prepared, which is hoped will be within three months then next following; and within three years after it is hoped the whole work will be perfected, (two presses being kept at work.).

"10. Whatever shall be further reasonably devised or propounded for the better managing and carrying on of the work, and securing of all persons interested, shall be willingly assented to.

"Printed by R. Norton, for Timothy Garth-

wayt, at the lesser North Gate of St. Paul's Church, London. 1652."

The Letter was this—

"Worthy Sir,

"It cannot be unknown to you what great benefit the Church of God hath reaped by the care of learned men in publishing the Holy Scriptures according to the best Copies in the original, and other learned tongues, with the most ancient and approved Translations, which have been of great authority and use. And although among others, those famous editions of the Complutense, Antwerp, and the late Paris Bibles, be justly had in high esteem and veneration; yet, without any derogation from the just praise of the publishers, it may be truly said, that much may be added to make the Editions more complete and useful by the diligence of others, and yet the price very much lessened, whereby they may become more common, and fit for private libraries. To this end, there is a [u] description of a more perfect Edition than any hitherto extant (as we conceive) drawn up with a [x] specimen thereof, which, as it hath

[u] Namely, that which has been just given, p. 31, et seq.

[x] A single sheet, printed only on one side; a copy of which is in the Library of Sidney College, Cambridge, and contains the first twelve verses of the first chapter of Genesis, in the following order: Textus Hebraicus cum Versione

been approved by the most judicious and learned men of this Church, so, in regard the charge will exceed the ability of a private purse, it hath been thought fit to desire the assistance of such noble and public-spirited persons as are able to advance monies towards the printing, who may receive copies according to the sums by them expended. Wherein, as diverse persons of worth have already subscribed and promised considerable sums, amounting to above half the charge; so it is hoped, that others, to whom it shall be offered, will be ready, both by their own examples, according to their abilities, and by stirring up such well-affected persons as they are acquainted with, to further a work so much tending to the glory of God, the public good of religion and learning, and the honour of our nation. To this purpose also propositions, which with the said de-

interlineari Sanctis Pagnini ad Hebraicam phrasim diligenter examinata per Bened. Ariam Montanum et alios. Vulgata Latina Translatio S. Hieronym: edit. Sixti 5.ti Versio Græca LXX. edit. Rom. cum Interpretatione Latina. Paraphrasis Chaldaica, edit. Buxtorf. Chaldaicæ Paraphrasis Translatio. Textus Hebræo-Samaritanus. Versio Samaritana. *These, on the one side of the sheet in two divisions of four columns each.*—Versio Syriaca cum Interpretatione Latina. Versio Arabica cum Interpretatione Latina. Latina Textûs Samaritani Versio. Versio Persica cum Interpretatione Latina. *These on the other side in two divisions, one of four columns, the other of three.* Londini, Typis Jacobi Flesher.

scription, and a form of subscription, are herewith sent you; to which you are desired, out of your zeal to the public good, to procure what subscriptions you can. The form you see is conditional, and ties no man to the payment of any thing, till the full sum be subscribed, and care shall be taken to secure the copies to the subscribers in such a way, as, by the advice of counsel, on the behalf of the subscribers, shall be thought reasonable and just.

"There are divers employed to this end in divers parts of the land, and so hopeful a progress is made, that we doubt not within a few months but that there will be good encouragement to go on, and to prepare for the work; for we cannot believe any gentleman will be backward to advance so noble a work, considering that all shall be put in the hands of a person of known worth and integrity, and shall be paid by the subscribers only by degrees as the work goes on, and that they shall receive copies of a greater value than what is laid out. It is desired, that the several subscriptions may be returned by the first of April next, if it may be, or otherwise as soon as conveniently, to Dr. Walton, *at Dr. William Fuller's house, in St. Giles-Cripplegate Churchyard;* to whom you may likewise direct your letters, if there shall be any other occasion to send

us: we need not say to those who aim at the public good, that the work will recompense the pains of all that shall promote it; of which, yet, we are very confident. Thus, hoping you will use your best endeavours to advance so pious a design, and that the author of those sacred volumes will bless your pains and ours with answerable success, we commit you to his keeping, and rest,

"Your assured friends,

"*J. Armachanus,*	*Brian Walton,*
"*W. Fuller,*	*A. Wheelock,*
"*Brune Ryves.*	*H. Thorndike.*"

"London, this first of March, 1652.

"To our worthy friend, Mr. *John Carter,* minister of God's Word in Norwich, by him to be communicated to Mr. *Lovering* and Mr. *Sherman.*"

These printed papers were widely circulated by Dr. Walton's friends; and with them a specimen of the projected Edition. A valuable letter of Abraham Wheelock written, upon this occasion, to the Vice-Chancellor of Cambridge, (of an earlier date than that which has been copied,) is now first publicly cited.

"[y] Reverend Sir,

"Your favour and remembrance of me, beinge necessitated to live here with my poore familie at greate charges, deserves from me a gratefull acknowledgment. You have peradventure alreadie heard of a verie worthie designe in printinge of the Bible in the learned and Oriental languages. The undertakers, without my knowledge, are pleased to encourage me soe far as to mention my present worke in hand; as you, Sir, may see in these printed papers sent by my worthie friend to yourselfe [and] Mr. Adams; wherein they promise to adde the Persian to the rest. Dr. Walton (sonne-in-law to Dr. Fuller that was, and yet is called, Deane of Elie,) is a principal agent by potent friends in managinge the worke: he is a Cambridge man, and of Peter-house. The intention is of great concernment in these dayes; and fit to be brought forward into action, and perfection, by Universitie men; that the *great ones* may be further convinced that *their gifted men* have neede of the Universities.

"I am assured that some heades of colleges in Oxford desire, that this designe may be propounded to their Vice-Chancellor; that they may expresse their zeale in promotinge this worke.

[y] MSS. Sidney College, Cambridge.

Dr. Walton intreated me to use my interest in some friend to the heads of our universitie.

"Sir, I should both wronge my skil in good manners, and neglect that assured interest I have in yourselfe, if I should not in soe eminent a work as this is, soe much concerninge God's glorie and the vindicating of the Gospel *opposed by ranting enthusiasts in these dayes,* acquaint yourselfe herewith before anie man. When the sheete, here sent, was printed off, I corrected at least 80 errata in it. It as yet serves to shew what letters Mr. Flesher, an eminent printer, my friend and printer of my booke, hath. Now, Sir, I am confident that 1.ter you will be pleased to commend this worke, (the most famous worke of this nature that ever was in the worlde,) to the rest of the heads; and (without mentioninge of me) that these were sent to you by one who is trewlie zealous of the honour of Our Universitie.

"Methinks I see how cheerfullie the fellowes of Sydney College accept of your motion to husband their publick entertainments so frugallie, (at which I humblie thanke you Sir, and them, I have beene often present,) as rather to beaver in the parler with commencers ἐυχαριστήρια, than that yourselfe, they, and posteritie should not have this valuable treasure in your librarie; and by the most pious example herein, every

College librarie (besides the publicke) in the Universitie have one. I may not name that person of note, that returned this answere; that the worke was excellent, but the College was poore. But large mercies from God to us, require of us large affections; and some pittance of expressions in workes, (don for ourselves,) as well as words.

"Your noted providence for the good of your College hath raised you up, Reverend Sir, now into this place you are in, to be helpfull in this eminent designe. I shall be bould (being assured of undoubted, nay, approved zeale to promote learninge and religion,) to acquaint the Lord Primate of Ireland herewith, that I have presumed to send to you for this purpose. You will say, we shall meete with troubles this yeare. O, but sweeten them, &c. with our resolution to serve God, with some costs and charges: and the cisterne is not emptie, while the fountaine is open to it. I forbeare urginge anie tutors, &c. to put their noblemen and fellow-commoners in minde to subscribe somewhat, &c.

"I remaine your worship's poore friend,
and humble servant,
"*Abraham Wheelock.*"

"Jan. 5, 1652.

It appears that in the preceding year the design had not been wholly settled. For the

great orientalist, Dr. Pocock, in a letter to his compeer Selden, bearing date in Feb. 1651-2, wrote, that "[z] it seems not yet that there is any *such naming of men for that employment;* divers are, in discourse, talked of; and there be, I doubt, but a few fit: how to have it proceed without you, I know not; but I know too, that it must be a great diversion to your excellent studies, and a turning them to an illiberal attendance. Whatsoever you wish in it, I shall, as far as I have opportunity, second." But, on the 28th of the following July, Dr. Walton [a] wrote to Dr. Pocock, requesting his assistance, *if the impression went on,* either in correcting the Arabic, the proofs being weekly transmitted to him; or in comparing of Copies; or in any other way. Dr. Pocock consented to collate the Arabic Pentateuch with two Copies of Saadias's Translation, the one a manuscript, the other printed in the Constantinopolitan Bibles; and drew up also a Preface concerning the Arabic Versions of the Pentateuch, and their Various Readings; both which are now found in the London Polyglot Bible.

The impression went on. And with Dr. Pocock frequent correspondence was now main-

[z] Twells's Life of Pocock, §. 3.

[a] Ibid.

tained by Dr. Walton, who asked his [b] advice, which was readily given, upon almost every step taken in it; acquainting him regularly with its progress. One of the first and most interesting accounts which Dr. Walton communicated to this learned friend, was, that "[c] the council of state, before whom [d] some, having relation to them, brought this business, hoping they would have borne the charge out of the public, have lately given their approbation and recommendation of the work, with hopes of advancing 1000*l.* to begin the work; which if they do," he adds, "I hope to get the rest advanced by private hands, who will take satisfaction in copies." Dr. Twells questions that the council of state advanced the sum mentioned, or even part of it; because he finds no more mention of it in Dr. Walton's Letters, and chiefly because not the least notice is taken by him, in the preface to his Bible, of this pecuniary gift: while of the exemption from duty to all the paper, which was imported for the use of his publication, he has not withheld in that preface, his acknowledgment; *quorum favore*

[b] See his obligations to Dr. Pocock stated in his Considerator considered, chap. ix. §. 2, et seq. accompanying these Memoirs, p. 179, et seq.

[c] Twells, ut suprà.

[d] I should suppose Selden and his friends to be the persons here intended.

chartam à vectigalibus immunem habuimus; a service to religion and learning, which has been pronounced as the [e] act of Cromwell, by whom also a similar privilege was was conceded to the editors of the Critici Sacri.

In May, 1653, the subscriptions to the work afforded the greatest encouragement. Mr. Thomas Greaves, in a letter to Pocock, dated the 4th of that month, relates, that "[f] Dr. Walton had assured him, that 9000*l.* had then been promised, and that much more was likely to be added; and that he hoped, within three months, to begin the printing thereof."

In this month also, Arnold Bootius, or Boate, a Dutch critic, now remembered rather for his correspondence with the prelate, than for the justness of his criticisms, replied to Archbishop Usher's letter, which had "[g] enclosed a specimen of the Biblia Polyglotta," in the following terms. "[h] I am of opinion, that this design is not of so high a concernment for the advancement of true religion, as the authors thereof do persuade themselves; and yet I think very well of it, and hold it to be of great use *pro omnibus literarum*

[e] Twells, ut suprà.

[f] Ibid.

[g] Parr's Letters of Archbishop Usher, &c. p. 588.

[h] Ibid.

studiosis, if it be done as it should be; which I fear it will not be, and that many ways. For whereas the main care of the undertakers should be to give us a most correct edition, as that of the Biblia Regia, I find abundance of faults in all the text of this first sheet; *quòd si cætera sint ad eundem modum,* the whole book will be good for nothing else but to be thrown into the fire and burnt." That there are many errors in this specimen-sheet, is admitted; and the copy of it, which I have seen, contains a notification to the learned, written at the bottom of it by Dr. Walton himself, (as I believe,) capable of softening a critic, made even of sterner stuff than Dr. Boate: [1] *Typos Hebr. et Syr. cum punctis meliores parabimus: Errata quædam corrigenda,* &c. Dr. Boate proceeds with other objections, and seems particularly hurt at Dr. Walton and his friends "[k] making so great an account of *Critica Cappelli;*" a work which he himself had assailed; forgetful, however, of the punishment inflicted on him for his rashness, in an Epistle addressed by Cappellus to Archbishbop Usher. If the object of Dr. Boate was to withdraw the countenance of Usher from Dr. Walton, it was in vain. For of the prelate's kind attention to Dr. Walton,

[1] Copy belonging to the Library of Sidney College, Cambridge.

[k] Parr's Letter of Archbishop Usher, &c. p. 589.

and his work, the assurance is obvious in the following letter:

"[l] May it please your Grace,

"I made account to have waited upon your Grace, before you went out of town, but was prevented by your early departure from Lincolns-Inn, where I was about an hour after you were gone. I have been with my [m] *Lord of Ardagh,*

[l] Parr's Letter of Archbishop Usher, &c. p. 590.

[m] Dr. John Richardson, Bishop of Ardagh, in Ireland. No further mention is made of this learned prelate, in regard to Dr. Walton's Polyglot Bible. Indeed, he died soon after this letter was written, in 1654. He was one of the friends of Archbishop Usher, who addressed to him the following letter upon his work mentioned in the next note.

"To my reverend and learned brother, Dr. Richardson, Bishop of Ardagh, in Ireland.

"Right reverend and worthy brother,

"You know that out of that intimacy, which has ever been betwixt us from our youths, I cannot be unacquainted with the course of your studies. And you being now entered upon the last scene of your life, as well as I, thereupon I would willingly become a persuader of you not to let your labours be lost, and die with you; but to publish some or most of them, to the view of the world, for the benefit of the Church. The last thing I viewed of yours, were your Annotations upon Genesis; having before perused your other Explanations and Observations upon the Old Testament. Though slight, and suddenly done, as you say;

and have left with him the copy of the LXX, which he is to follow. I perceive he will be engaged in [n] a work of his own for this half-year: yet I hope he will not neglect this, but take some care of it himself, because we cannot rely upon Mr. *Huish*. I would gladly know whether Mr.

yet think them not unworthy of the press. For I find therein divers things of moment, which I meet not withal in others. And to prevail with you herein, let this find some place: that is the judgment and desire of,

"Your endeared friend and brother,

"*James Armagh.*"

He returned an answer, which with the preceding letter, and another from the learned Gataker, in commendation of Dr. Richardson, may be seen at the beginning of the work mentioned in the next note.

[n] Afterwards published, and entitled, "Choice Observations and Explanations upon the Old Testament: containing in them many remarkable matters, either not taken notice of, or mistaken by most, which are additionals to the large Annotations made by some of the Assembly of Divines. To which are added some further and larger Observations of his upon the whole Book of Genesis: perused and attested by the Reverend Bishop of Armagh, and Mr. Gataker, pastor of Rederith. By the learned and industrious John Richardson, Bishop of Ardagh, one who had a considerable hand in the forenamed large Annotations, London, 1655." It is a posthumous publication. The first draught of these Observations, it is said, in an Epistle to the Reader, was ready for the press before 1651.

Young's executor will let us have his [o] notes, or upon what terms: they will be of very great use, if they may be had. If your Grace please to give me order to write, or call, to Mr. [p] *Atwood*, about them, and to make use of your name, I will see what may be done. If your Syriac Copy be come out of France, Mr. *Thorndike* would gladly have it to collate, both with the Paris and your other manuscript; for all may be done with the same labour. If yours cannot be had as yet, I will borrow some part of Mr. Pocock's till the other come over. Mr. *Wheelock* hath sent me a specimen of what he hath done about the Samaritan Version; where it differs from the Hebrew Samaritan, I have sent your Grace a copy of it. Dr. *Lightfoot*, as I hear from a friend, is willing, if it be desired, to undertake the same task, or part of it: and because of Mr. *Wheelock's* infirm body, I would gladly have some subsidiary help. He accounts it a thing easy,

[o] Some of the notes of the learned Patrick Young are found in the sixth volume of the Polyglot. "After his death," Wood says, "all or most of his Greek and Latin MSS. collected, and written with his own hand, came into the possession of Dr. John Owen, Dean of Christ Church, Oxon." Fasti Ox. Vol. i. col. 794, edit. 1691.

[p] The son-in-law of the learned Patrick Young. See Parr's Letters of Archbishop Usher, &c. p. 517.

(the Samaritan being a dialect of the Chaldee,) and I would gladly have something done in it; both to satisfy the desires and expectations of many that write about it, as also that we may have something more than is in the Paris Bibles, if your Grace thinks fit. Mr. *Wheelock* propounds another thing concerning the whole work, which I look upon as a thing hardly practicable, or which will at least require a great deal of time; viz. to have all the homogeneal languages together, and one Latin Translation of them all, as the Hebrew, Chaldee, Samaritan, and our Latin Translation for all. So the Roman LXX, with the Complutense, and that of Tecla's, and our Latin Translation, &c. This I look upon as a fancy; yet I promised to acquaint your Grace and others with it, and to desire your opinions. I hope we shall shortly begin the work; yet I doubt the founders will make us stay a week longer than we expected. As soon as the first sheet is printed, I shall make bold to send one to your Grace. In the mean time, with my prayers for your Grace's health and happiness, I take leave, and rest,

"Your Grace's

"Most humble servant,

"BRIAN WALTON.

"*From Dr. Fuller's, in St. Giles-Cripplegate Churchyard, July* 18, 1653. We have re-

solved to have a better paper than that of 11*s.* a ream, viz. of 15*s.* a ream."

Dr. Lightfoot, who is mentioned in the preceding letter, is said to have been consulted about the whole work by Dr. Walton, at his entrance upon it, in a letter, dated January 2, 1653; in which the assistance also of Dr. Lightfoot as to the Samaritan Pentateuch, upon which he had bestowed much pains, was solicited. Nor was this the first application which had been made to him; for we are told, that the letter adverted to Dr. Lightfoot's having modestly declined the employment upon the ground of inability, and that it urged the sufficiency of his power in the testimony which he had already given to the world. "[q] I find," the biographer of Dr. Lightfoot adds, "that Dr. Walton, as appears by his letters, bearing date, February 23, 1653, April 24, 1654, June 14, 1654, and several others, sent our author the several alphabets of sheets as they came off from the press, and desired him to peruse them as he had done, and note the mistakes he should meet withal: in one of which he tells him, that as to the Samaritan his diligence and judgment had been so exact, that there would be little

[q] Life of Dr. Lightfoot, written by Strype, prefixed to the edition of Lightfoot's Works, 1684, pp. vi, vii.

cause to alter, much less to censure and correct. I find also that our author assisted in that work several other ways, not only by procuring subscriptions towards its encouragement, but by furnishing him with several MSS. out of the University library, viz. a Syriac MS. of the Prophets, and a Syriac Lexicon, a MS.; and with certain notes out of the Jerusalem Talmud. Besides this, our author sent him his Chorographical Observations, which we find prefixed to the Polyglot Bible, under his name."

It was the latter end of September, if not the beginning of October, in 1653, before the impression of the first volume was begun; when some discouragement to the progress of the work was apprehended, by the death of Mr. Wheelock. His place, however, was soon supplied by Mr. Hyde; and by the 30th of October the [r] first sheet of the Pentateuch was sent back to Dr. Walton by the learned Pocock, with his own various readings upon it. Archbishop Usher, also, had [s] transmitted, on the 27th of that month, the first sheet to Cappellus, at Saumur.

[r] Twells, ut suprà, §. 3.

[s] Parr's Letters of Archbishop Usher, &c. p. 596. "Cuduntur tamèn apud nos Biblia Polyglotta, &c. In his Alexandrini illius Codicis cum Editione Græca Vaticana collatio instituitur, et textus quem desideras Samariticus

In the next year, the first volume was completed and delivered to the subscribers and purchasers, with the following notification, dated September 4.

"[t] *An Advertisement to the Subscribers and others, unto whom any Copies of the first volume of the Bible shall be delivered.*

"Though for their security, and private use, they may have their copies in their own possession till all be finished; yet they are to take notice, that the prefaces, and some other things, which belong to the first volume, cannot be printed till the whole work be done: because, in the prefaces referring to the whole, account must be given of all things which occur in the several volumes; and an honourable mention is to be made of such noble persons and others, as by their free gift, or otherwise, have been eminent promoters of the work; which cannot conveniently be done till the conclusion of all: and, therefore, they are not to bind up their copies, or disperse them, but to keep them entire in their

simùl adjungitur: quemadmodum inprimis *hisce magni operis paginis (quas ad te mittere libuit) videre licet.* Tu ista quæso boni consule," &c.

[t] From an original paper, found by Dr. Clarke in one of the first volumes of the Polyglot. See his Bibliographical Dict. Vol. i. pp. 260, 261.

own hands, that they may have all perfect at the last; though for their private use, and to prevent the danger of losing any sheets if they be loose, they may have them sewed together with paste-board covers at a little charge. In the mean time for the help of such, as are ignorant of the tongues, there will be published within a few days *a small Manual, containing an Introduction to the reading of them, together with Alphabets of them all, as also of the Coptic and Armenian; and Directions what Grammars and Lexicons to procure, and what method is to be used for attaining the further knowledge of them; together with a general Discourse upon Copies and MSS. followed, and what may be expected in this Edition more than in the former: which is to be sold by Timothy Garthwaite, at the lesser north door of St. Paul's Church.* What care and diligence hath been used to prevent typographical errors, though some such have passed in the most accurate impressions, will appear to any judicious and indifferent person that shall compare this with former Editions, and with books published in the same languages by others. The cavils of idle and envious persons we regard not; yet let none reckon the transpositions of chapters and verses in some Versions as errors, though they differ from the Hebrew, as Exodus xxxvi, xxxvii,

xxxviii. &c. in the Greek, and Exodus xxx. in the Samaritan, &c. which rather shew the Copies to be ancient and genuine. As God hath enabled us to go through with this first volume, notwithstanding the false reports, jealousies, and aspersions of some, and the unworthy dealing of others, who, after they had engaged us in the work by their promises and subscriptions, have performed nothing; so we hope, by the same assistance, to go on with the rest, and to finish them severally in far less time, to His honour, and the public good."

The Manual, mentioned in the preceding advertisement, was published in 1654, with the date of October 1. It was [u] republished in 1655 with improvements; and in 1658, at Deventer [x], without

[u] Introductio ad Lectionem Linguarum Orientalium, Hebraicæ, Chaldaicæ, Samaritanæ, Syriacæ, Arabicæ, Persicæ, Æthiopicæ, Armenæ, Coptæ; concilium de earum studio felicitèr instituendo, et de libris quos in hunc finem sibi comparare debent studiosi. In usum tyronum qui linguas istas addiscere desiderant, præcipuè eorum qui sumptus ad Biblia Polyglotta (jam sub prelo) imprimenda contulerunt. Præmittitur præfatio, in qua de hisce linguis, et de textuum et versionum quæ in dictis Bibliis habentur antiquitate, auctoritate, et usu, brevitèr disseritur, quidque in hac Editione præ reliquis expectandum sit. Per Brianum Walton, S. T. D. Lond. Impr. T. Roycroft. 1655.

[x] Briani Walton, S. T. D. Dissertatio, in qua de linguis Orientalibus, &c. et de textuum et versionum quæ in Com-

them. That of 1655 contains the different alphabets, with directions how to read them, but not grammars; and has representations of Hebrew and Samaritan coins. Short as his didactic examples are, they are still of great utility, as Dr. Clarke has observed, to a learner.

As to the false reports, and jealousies, and aspersions, at which Dr. Walton glances in the advertisement; they can be ascribed only to those, who, having succeeded in excluding the loyal and learned clergy from promoting the glory of God as churchmen, would have impeded, if it might be, their efforts to that effect as scholars. They were the aspersions and jealousies of disappointed though triumphant ignorance; of the ignorance which reported, and vainly hoped to be believed, that "[y] many tongues and languages were only confusion;" and that "[z] to be book-learned, and to be irreligious, were almost terms convertible." The opposition was ineffectual. In 1655, the second volume of the work was finished; in 1656, the third; and, about the close of the year 1657, the remainder. Two

plutensibus, Regiis, Parisiensibus, et Anglicanis Polyglottis Bibliis habentur, antiquitate, &c. Daventriæ, Typ. J. Colombii, 1658.

[y] Letter to London from a Spy at Oxford, 1643, p. 11.

[z] South's Sermons, Vol. 3. p. 445, edit. 1737.

presses, we are informed [a], were engaged for the work. "[b] And thus, in about four years, was finished the English Polyglot Bible, the glory of that age, and of the English Church and Nation; a work vastly exceeding all former attempts of that kind, and that came so near perfection, as to [c] discourage all future ones. One

[a] See the Proposals, already cited, p. 50.

[b] Twells, ut suprà.

[c] Nicholas Ferrar, of pious and learned memory, had intended more than one impression of a Polyglot New Testament; of which the last mentioned, in the present note, is said by his father to have been withheld, by reason of the preparations for the London Polyglot Bible. These circumstances are detailed in a Manuscript in the Lambeth Library, No. 251, fol. 32, et seq. written by Mr. Ferrar's father, about the year 1653; and are printed at large in the valuable Ecclesiastical Biography of the Rev. Dr. Wordsworth, Vol. 5. p. 204, et seq. The first was to have been an impression of the Gospel in eight languages, all interpreted with Latin or English, word for word, interlinearly placed, and at one view to be seen and read. A second of the Gospels, in twenty-four languages, with an interlinear Latin interpretation. A third, of St. John's Gospel, in twenty-two languages, with the like interpretation. Among his papers were also found designs of giving the New Testament in fifty languages, which were enumerated; and also in twenty-six languages, with some critical additions. The last intention is stated to have been first hindered by the sad times coming on, namely, the great Rebellion: "*And now,*" the Manuscript adds, "*it hath so fallen out,*

would therefore think, that, at home at least, it should have been well entertained by all that had any regard for religion and learning; and yet, no sooner was it published, than some principal men among the prevailing party were very much offended at it; fearing, perhaps, the indignation of foreigners against them for having, with little merit, and against all law and title, taken the places of such prodigies for learning and industry, as Dr. Walton, Mr. Pocock, Mr. Thorndike, &c. Amongst these was Dr. [d] Owen, who, the next year,

to the honour of those worthy learned men that have by their great care and labour set it on foot, the printing of the Holy Bible in eight several languages is designed here in England; the which work in many respects is like to pass that Bible both of the king of Spain's, and the king of France's: in which regard it is now thought fitting to defer this model, and intended work, till that our Bible be finished." Of abridgments and enlargements, corrections and alterations, of Dr. Walton's imperishable work, which have been subsequently proposed, I shall give an account in an Appendix to this volume.

[d] Dr. John Owen, however he has failed in his inconsiderate attack upon Dr. Walton, was certainly a man of considerable learning. Wood calls him and Goodwin "the two Atlasses and Patriarchs of Independency," in the University of Oxford. But though a rigid Calvinist, he is said to have been of very tolerant principles. His sermons, however, occasionally exhibit great art in paying homage to the sovereignty of the people, and in withdrawing it from the lawful king; in arguing also upon doctrinal as well as politi-

together with a Latin Tract against the Quakers, I know not by what rules of congruity, was pleased to publish one in English against the Polyglot Bible. Many things injurious to the Reformation, and even to Christianity itself, he pretended to discover in it, especially in the Prolegomena and Appendix; and, accordingly, made no small outcry against it. But how far envy engaged him to meddle with things above his knowledge; how frequently he contradicted himself; and really fell into those crimes, which he only fancied others to be guilty of; and particularly, how he misrepresented and misapplied some things asserted by Mr. Pocock in his preface to the Arabic Various Readings; was, in a short time, unanswerably shewn by Dr. Walton, in a discourse he published for that purpose." This Vindication illustrates the history of the Polyglot in so many curious respects, and exhibits so happy a

cal notions, maintained by Calvin, which, let us hope, will never more "turn religion into rebellion, and faith into faction;" the misery which our forefathers witnessed in the time of Owen. See "the Rebels' Catechism, composed in an easy and familiar way, [by Dr. Peter Heylin,] to let them see the heinousness of their offence, &c. 4to. Printed 1643." Where the 17th question is, p. 12, "Is it not lawful to bear arms against sovereign princes *for the preservation of religion?*" And the answer is, "Yes, for those men *who place religion in rebellion, and whose faith is faction;* but for no man else."

combination of acute and solid reasoning, that the reader will not be displeased to find it accompanying these memoirs of Dr. Walton's life. Till now, it has not been reprinted. Yet his Introduction to the Knowledge of the Eastern Tongues has been at least [e] thrice published; and his Prolegomena to the Polyglot have been already [f] twice detached from the great work for the benefit of the public, and are expected soon to issue, in the same manner, from the press of the University of Cambridge.

The London Polyglot, soon after its publication also, did not escape the [g] papal interdict at Rome; not, perhaps, with the entire consent of Alexander the Seventh, who was certainly an eminent scholar, and was considered as particularly favourable to Protestants.

[e] See before, p. 70.

[f] B. Waltoni, Angli, Viri Celeberrimi, Biblicus Apparatus, Chronologico-Topographico-Philologicus, prout ille tomo præliminari Operis eximii Polyglotti continetur, &c. Adjiciuntur Johannis Drusii de Proverbiis Sacris Classes duæ. fol. Tigur. 1673. The editor, John Henry Heidegger, has prefixed a learned Preface.

B. Waltoni in Biblia Polyglotta Prolegomena. Præfatus est D. Jo. Aug. Dathe, Prof. Linguæ. Heb. Ord. 8vo. Lipsiæ, 1777. The Preface of Dathe is of considerable length, and of the highest critical importance.

[g] Ind. Libb. Prohibit. Alexand. VII. Pontif. Max. jussu edit. Biblia *Briani Waltoni*, Angli, cui titulus, &c.

It has been [h] observed, that [i] *nine* languages are used in Dr. Walton's Bible; but that, in so many, not a single book of the Bible is printed. In the New Testament the four Evangelists are in *six* languages; the other books only in *five;* and those of Judith and the Maccabees only in *three.*

[h] Bowyer on the first printed Polyglots, Origin of Printing, Appendix, p. 132.

[i] The title of the work enumerates them. See also the description, p. 37. It may be proper to copy here the whole title.

Biblia Sacra Polyglotta, complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum; Versionumque antiquarum Samaritanæ, Græcæ LXXII Interpr. Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Persicæ, Vulg. Lat. Quicquid comparari poterat. Cum Textuum et Versionum Orientalium Translationibus Latinis. Ex vetustissimis MSS. undique conquisitis, optimisque Exemplaribus impressis, summa fide collatis. Quæ in prioribus Editionibus deerant suppleta. Multa antehac inedita, de novo adjecta. Omnia eo ordine disposita, ut Textus cum Versionibus uno intuitu conferri possint.

Cum Apparatu, Appendicibus, Tabulis, Variis Lectionibus, Annotationibus, Indicibus, &c.

Opus totum in sex tomos distributum.

Edidit BRIANUS WALTON, S. T. D.

Rationes quibus opus hoc susceptum, quorum auspiciis et munificentia promotum, quorum collatis studiis et laboribus perfectum, quidque in hac Editione præ reliquis præstitum, *sequens Præfatio indicabit.* Londini, imprimebat Thomas Roycroft, 1657.

The *first* volume exhibits the texts of the Pentateuch, according to the description [k] already given, except that it omits the Persic Translation, which, as it is a very literal Version, might have retained its situation, with the Targum of Onkelos, instead of being transferred into the *fourth* volume. Arnold Bootius, in a letter to Archbishop Usher, objected to the admission of it at all. "[l] I think it very superfluous to give us the Persian Pentateuch, &c." But the better opinions of Lewis de Dieu, and of [m] Thomas Greaves, one of the assistants in the Polyglot, silenced the objection; and the latter has written some very curious remarks upon this Version, which are found in Dr. Walton's *sixth* volume. To the Pentateuch are prefixed Treatises on Weights and Measures, Geographical Charts, Chronological Tables, and the Prolegomena, an inexhaustible fund of Oriental literature. The Hebrew text, it may here be observed, is printed throughout masoretically.

The *second* volume contains, in the same languages, with the exception of the Samaritan, all the historical books from Joshua to Esther.

The *third* volume gives the books from Job

[k] See before, p. 37, et seq.

[l] Parr's Usher's Lett. &c. p. 588.

[m] See the account of him, in this volume, Chap. V.

to Malachi, in the same languages as the preceding; with the addition of the Ethiopic, in a Version of the Psalms.

The *fourth* volume exhibits the Apocrypha in Greek, Latin, Syriac, and Arabic, (those of Judith and the Maccabees only in the first three,) with a two-fold Hebrew text of the book of Tobit. In an Appendix to this volume are the two Chaldee Targums of Jonathan Ben Uzziel, and of what is called the Jerusalem Targum, with the Persic Targum, or Version[n], already noticed, of Tawasus, or Toosee.

The *fifth* volume contains all the books of the New Testament, in Greek, Latin, Syriac, Arabic, and Ethiopic; with the Persic, which alone extends not beyond the Gospels.

The *sixth* volume consists of Various Readings and Critical Remarks, furnished by many of the assistants in the work; of which further notices will presently occur in the account of these illustrious fellow-labourers with Dr. Walton. In the mean time, the testimony of a very competent judge may be adduced, as a summary of the vast utility of the treasures which these volumes contain. "[o] The Polyglot is of the utmost importance to a critic, not only on account

[n] See before, p. 39, 77.

[o] Marsh's Michaelis, Vol. II. P. 1. p. 451.

of the extracts which it contains from a variety of important Manuscripts, but particularly on account of the Oriental Versions, from which he must collect Various Readings to the New Testament. Though several of the Manuscripts, which are quoted in the Polyglot, have since that time been more accurately collated, and no one would now have recourse to that edition for the readings of the Codex Alexandrinus or Cantabrigiensis; yet some of the sixteen Manuscripts, which Usher had collated, have never been since examined; [p] Mill and Wetstein having inserted those read-

[p] To the various biographical notices of this most valuable scholar, Dr. John Mill, Principal of Edmund Hall, in Oxford, whose critical labours upon the Greek Testament will be gratefully remembered till the last period of time, the following original letter may be added, which feelingly describes his death. Lambeth MSS. No. 933. art. 42. It is directed "to the Rev. Dr. Potter, Chaplain to his Grace the Lord Archbishop of Canterbury, at Lambeth." The writer of it was Dr. William Worth, at that time fellow of All Souls' College, and formerly of Edmund Hall.

"*Oxford, June* 23, 1707.

"My dear friend,

"I came to this place on Saturday evening, when to my very great surprize I found our good friend Mr. Principal in a very dangerous condition: he had been in the hall at supper, and was observed by some there to be very much dozed and to talk light-headed: immediately after supper he went to his chamber, where his bedmaker, finding him to grow more and more senseless, sent for an apothecary, who let

ings in their collections as they found them in the Polyglot. Now, as errors of the press are una-

him blood; which seemed for the present to have relieved him; for at my coming into his room he was very sensible, knew me, and expressed no small satisfaction at my coming to him so opportunely. However, we could not prevail to have a physician sent for that night; yet we got the apothecary to lay a large blister to his back; all which the physicians, Drs. Breach and Frampton, highly approved of, when they came to him yesterday morning, and ordered him to be blooded again and blistered from head to foot. We were in some hopes that by the blessing of God he might have found some benefit by them; but it has been such a sudden and irresistible fit of apoplexy, that he found not the least relief by all the means that have been used: he continued all yesterday and the last night, when I watched with him, in a profound lethargie, and died this morning about a quarter after seven o'clock, to the very great loss of all his friends and that of the learned world. And yet I believe no one is more sensible of the greatness of this loss than yourself and I are, who were particularly happy in so great a share of his friendship. I doubt whether he has left any will, by something he said to me in his illness. But I shall know more of this when I have looked over his papers. Mr. Vice Principal, who gives you his service, will write to you tomorrow, and perhaps by that time he may be able to inform you more of that matter. The inclosed letter was brought me last night by Mr. Principal's bedmaker, who, knowing your hand, desired me to open it. Thinking it might require an answer, I accordingly did so; and no person besides myself has seen it. And therefore I thought it proper to return it you again.

" This of our dear friend's has been such a sudden and

voidable, especially in a work like Wetstein's, it is necessary to have recourse to the Polyglot whenever a doubt arises in regard to the accuracy of a quotation by Mill or Wetstein, in order to see whether these Manuscripts, which were collated for the London Polyglot, have the readings in question, or not. Several other critics have borrowed from the readings of the London Polyglot. Bengel selected whatever appeared to him important; and Saubert has inserted, in his *Variæ Lectiones*, all the readings of the Gospel of St. Matthew."

It has been [q] said, that Dr. Walton thought himself bound in gratitude to dedicate his Polyglot to Cromwell; and [r] some have supposed, that this republican dedication, as it has been called, was actually made. I will rectify these matters in Dr. Walton's own words; which contain in-

irresistible stroke, that I heartily pray God deliver us from the like, or at least fitt and prepare us so that we may not be surprized, if it should please God to make our end like his.

"I am, dear Sir,

"Your most obliged, and

"Affectionate humble servant,

"*W. Worth.*"

[q] Dibdin's Introduction to the Greek and Latin Classics, 3d edit. vol I. p. 15. See also Bowyer, Dr. Clarke, and others, who have written upon the Polyglot.

[r] Dibdin, p. 16. But the word *dedication* may there perhaps be intended for *preface*.

formation, hitherto, I believe, unnoticed, and certainly of a very interesting description.

It appears in the dedication of the Polyglot to King Charles the Second, of which the existence has been by some [s] denied, that Dr. Walton had sent a specimen of the work to the exiled monarch, before he had entered upon it; and had received an answer, worthy of a king to give; namely, [t] *that if means had not been wanting in his exile, he would have supplied the costs of such a work.* Dr. Walton proceeds to inform his Majesty of the resolution he had formed, after he was deprived of his preferments, and not

[s] See Dr. Clarke's Bibliograph. Dictionary, vol. I. p. 259. The authors of the Biblioteca Portatile, whom Dr. Clarke is there pleased to ridicule for what he calls their grave information, are perfectly correct in stating *the dedication to Charles the Second, king of Great Britain, to consist of four pages.* The dedication has been pronounced by others extremely rare. Yet I have seen copies of the Polyglot, without solicitously seeking for them, to which it is prefixed. I will give the whole dedication, which is of considerable length, in the Appendix to this volume.

[t] "Nam antequam operi manus admovissem, cum specimen ejus quoddam per manus fidelissimi servi vestri, D. Georgii Ratclifii τῷ μακαρίτῃ obtulissem, ut accurata judicii vestri lance penderetur; non solum institutum nostro oraculo vivæ vocis probasti, sed insuper responsum Rege dignum dedisti; scil. *si facultates in tristi illo exilii statu non defuissent, sumptus ad editionem necessarios ex ærario proprio te suppeditaturum.*" Dedic. p. 1.

allowed to officiate publicly as a clergyman; lest, as he modestly expresses himself, [u] *he should seem to have lived wholly useless.* He then says, that at the very beginning of the work he [w] intended to dedicate it to his Majesty; that many could attest this; that during the usurpation the intention could only be concealed; and that the usurper of royalty was not fairly entitled to a dedication of it. For Cromwell, whom he emphatically calls *the great dragon*, seems to have considered the Polyglot, at its outset, as affording an opportunity of exhibiting himself as a great literary patron; and, perhaps, he communicated to Dr. Walton the desire of having the

[u] "Æquum videbatur hac laborum nostrorum dedicatione rationem reddere temporis ac ocii quibus invitus fruebar, *ne prorsùs inutilis vixisse videar.*" Dedic. p. 2.

[w] "Cur verò aris tuis tabulam hanc votivam citiùs non appenderim, *(quod ab ipso suscepti operis initio decretum fuisse multi mecum testari possunt,)* nimis notum est, per infausta hæc tempora, omne erga Regiam Majestatem officium pro læsæ majestatis crimine haberetur; ita ut nec quæ Dei sunt Deo reddere, nec quæ Cæsaris Cæsari, cuiquam impune licuerit; unde qui sceptra tua prophanarunt, iidem, ut fœtus noster sine patrono adhuc vagaretur, effecerunt. *Insidiabatur enim partui nostro Draco ille magnus, et per tyrannidis suæ mancipia hoc agebat, ut in ipso partu opprimeretur, nisi ipsi ut patrono et protectori dicaretur:* Deus verò ab ejus furore illum servavit, et nunc gratanter verum parentem lustricum palam profiteri audet, cujus patrocinio fretus, omnes adversantium minas contemnit." Dedic. p. 2.

work therefore inscribed to him, which the learned Editor, if he did not absolutely refuse, hesitated to promise. Perhaps the coldness of Dr. Walton, upon this occasion, was the reason why neither the once expected thousand pounds, nor any part of it, in aid of the work, are [x] believed to have been advanced by the influence, or from the purse, of Cromwell. However, through the dependants of the Usurper, it is evident that Dr. Walton understood a suppression of his work, [y] *unless it should be dedicated to Cromwell!* For a deliverance from the implication, as well as from any fury of the Usurper, Dr, Walton is therefore truly grateful. It is probable, that this tribute of welcome was sent to the King in 1659; about which time, also, we may suppose the two last leaves of the original Preface to the Polyglot to have been cancelled, and three others substituted in their place. The former mentioned Cromwell thus: *Primò autem commemorandi, quorum favore chartam à vectigalibus immunem habuimus, quod quinque abhinc annis* (1652) *à Concilio secretiori primò concessum, postea à* SERENISSIMO D. PROTECTORE *ejusque Concilio, operis promovendi causa, benignè confirmatum et continuatum erat.* In the latter, there was

[x] See before, p. 59.

[y] See the last note but one.

merely the mention of acknowledgment for the favour of having his paper duty-free, omitting the Protector's name, and including him and his Council under the simple description of *eos, quorum favore chartam à vectigalibus immunem habuimus.* It would have certainly been in conformity to the liberal notions, encouraged by the republic of letters, not to have disjoined a benefactor and the benefaction. But Dr. Walton had been working under a government which allowed him indeed *his paper free from duty,* but had deprived him of all his preferments; the head of which had also ungenerously aimed to *extort* a dedication from him.

There are other differences, principally verbal, distinguishing the cancelled parts of the Preface, which [z] De Missy first communicated to Bowyer, and to which [a] Dr. Clarke has made additions, with the curious intelligence also, that he had collated *three* copies; a republican one, and two loyal ones; and had found them all different; from which it would appear, that there were three editions at least of the last leaves of the Preface.

There is another curious circumstance not to be overpassed, of [b] subsequent alteration in the

[z] Bowyer's Origin of Printing, Apppendix, pp. 129—142.

[a] Bibliographical Dictionary, vol. I. p. 257.

[b] Discovered by C. Butler, Esq. On the London Polyglot. Dibdin's Introduction, ut supr. p. 19.

preliminary critical apparatus of the Polyglot; I mean, in the treatise, following that upon weights and measures, entitled *Idiotismi Linguæ Hebraicæ et Græcæ;* of which the author is anonymous. Over the fourth and fifth answers to questions, which the author proposes, are pasted such as became a protestant and scholar, like Dr. Walton, to admit, in the place of those, which without his previous knowledge, we cannot but conclude, had expressed the language of a Roman Catholic. Without this pasted alteration few copies of the London Polyglot are said to exist.

It was once ungenerously [c] supposed, that this Polyglot was printed from sheets surreptitiously obtained from the press at Paris, which produced the Polyglot of Le Jay within the period of 1626 and 1645. The date of the London Polyglot at once confutes this slander. The proposals of Dr. Walton for a cheaper and better Edition in 1652, might, certainly, even at that distance of time, hinder the sale of it. But there were [d] other causes. The enormous size of the book rendered it inconvenient for use; and the price deterred purchasers; the refusal also of Le Jay to publish it under Richelieu's name, though that minister had offered to print it at his own expence, damped the sale of it.

[c] Bowyer, ut supr. p. 132.
[d] Ibid. p. 134.

The London Polyglot has been considered as the [e] first book printed by subscription in England. The [f] Dictionary of Minsheu, in eleven languages, (1617,) may, perhaps, more properly be called the earliest, though not strictly within the modern idea of a subscription; yet in effect the same thing; as Minsheu printed the names of all those who took a copy of his work, and continually added such as purchased it. This most valuable lexicographer has thus told his own sad yet interesting tale. "[g] By compiling and printing this Dictionary," (it is stated at the head of his *subscribers*, consisting of the king, queen, prince, many of the nobility, prelates, and other distinguished persons,) "at his own charge, for the public good and advancement of learning and knowledge, he has not only exhausted and spent thereon all his stock and substance, but also run himself into many and great debts, unpossible for him ever to pay, *without the like assistance of the receivers of his book from his hands.* In regard of the company of stationers utterly refusing to buy them of him, he is forced to tender them himself *to such like worthy persons, as are*

[e] Granger's Biographical History, article *Walton;* and Nichols, Literary Anecdotes, vol. 4. p. 8.

[f] Nichols, ut supr.

[g] On the original leaf, in a copy of his Dictionary in my possession.

here in this catalogue truly set down—that they may be pleased, upon the sight and reading of so many names of nobleness and worth, to follow their example, in their favour to good letters, to help to take off the rest of his books. In doing whereof, *their names are likewise to be inserted in this catalogue with the former.*" Dr. Walton was more successful; or, to use the words of Dr. Worthington, "[h] was more active, and had many active friends;" and among such, [i] his own University as a host.

[h] Worthington's Letters to Hartlib, Epistle 16, (dated Sept. 9, 1661,) p. 280.

[i] See the Evidence of Dr. Webb, Master of Clare-Hall, Cambridge, on the Copy-Right Acts, p. 91. "They contributed, in the University library, to Walton's Polyglot. The expence, attending the publication of that, to the University, was very considerable."

CHAPTER III.

Projected revision of the English Version of the Bible, towards the close of the Polyglot: Dr. Walton invited as an assistant in it: His judgment of the authorized Translation: Review of the qualifications of the Translators; and of the successful cultivation, in this Country, of Oriental learning, preceding and during the time of Dr. Walton.

In 1652 the [k] Parliament had made an order, that a bill should be brought in for a new English Translation of the Bible out of the Original Tongues. If it was intended as a kind of counterbalance, on the part of the republican theologists, to the proposals of Dr. Walton, issued in that year; the world only heard of this note of preparation for a Version, but beheld henceforward the majestic march of the Polyglot.

Whatever reflections might then be cast upon the authorized Translation by Englishmen, it is a fact little known, that a [l] French ecclesiastic

[k] Proceedings in Parliament, &c. printed for Robert Ibbetson, 1652, No. 172. Lewis's History of the English Translations of the Bible, 2d edit. p. 354.

[l] Jean D'Espagne, minister of a French congregation, which assembled at Durham-House in the Strand, and afterwards at the chapel in Somerset-House; author of several

courted the notice of Cromwell with an attempt to depreciate it. But his criticisms were too puny to scare a friend, or gratify an enemy, of, the received Version. In short, till the completion of the Polyglot, the project of a new translation, or of revision, slumbered. Then indeed, an order was made, "[m] at the Grand Committee for Religion," which Whitlock has recorded, (noting, on the same day, that Dr. Walton [n] published the Polyglot,) in the following words.

"Jan. 16, 1656, [that is, 1656-7.] Ordered, that it be referred to a Sub-Committee to send for, and advise with, Dr. *Walton*, Mr. *Hughes*, [o] Mr. *Castle*, [*Castell*,] Mr. *Clark*, Mr. *Poulk*, Dr. *Cudworth*, and such others as they shall think fit, and to consider of the Translations and Impressions

books in French, some of which have been translated into English. The book, to which reference is now made, is very uncommon; and bears the title of "Shibboleth, ou Reformation de quelques passages és Versions Françoise et Angloise de la Bible," &c. 12mo. It is dedicated "à son Excellence Messire Olivier Cromwell, General des Armées de la Republique d'Angleterre."

[m] Whitlock's Memorials, edit. 1732, p. 654.

[n] Whitlock must have meant, I suppose, by the following note, so much only as then was published; not quite the whole work. "January 16, Dr. Walton published the Polyglot Bible."

[o] Afterwards Dr. *Castell*, who, with Mr. *Clarke*, assisted Dr. Walton in the Polyglot.

of the Bible, and to offer their opinions therein to this Committee; and that it be especially commended to the Lord Commissioner Whitlock to take care of this business. This Committee often met at my house, and had the most learned men in the Oriental tongues to consult with in this great business, and divers excellent and learned observations of some mistakes in the Translations of the Bible in English; *which yet was agreed to be the best of any Translation in the world.*"

Such is the narrative of Whitlock, who himself took pains in the design; which became fruitless, he added, by the dissolution of the Parliament. Johnson, in his Historical Account of the English Translations, relates, that the Committee and their learned associates "[p] *pretended to discover some mistakes in the last English Translation, which yet they allowed was the best extant.*"

However, about that time, Dr. Walton certainly placed, in the [q] Prolegomena to his Polyglot, our own in the highest rank of European Translations. And it is evident that, in the conferences mentioned, he was convinced of no mistake in the Translation sufficient to alter his opinion of its

[p] Hist. Acc, p. 99.

[q] Proleg. v. §. 5.

excellence; for he afterwards delivered the following judgment of its remarkable fidelity.

"[r] The last English Translation, made by divers learned men at the command of King James, though it may justly contend with any now extant in any other language in Europe, was yet carped and cavilled at by divers among ourselves; especially by [s] one, who being passed by, and not employed in the work, as one, though skilled in the Hebrew, yet of little or no judgment in that or any kind of learning, was so highly offended that he would needs undertake to shew *how many thousand places they had falsely rendered, when as he could hardly make good his undertaking in any one!*"

This judgment was delivered at a time, when [t] *the nation*, Dr. Walton himself has told us, *had more men of eminent skill in languages than ever heretofore.* Such certainly were himself, Castell, Clarke, and Cudworth, whom we find to have been consulted upon the biblical project of 1657, and whose testimony to the merit of the received Version we have read. And their con-

[r] Considerator considered, 1659. Chapter i. §. 3.

[s] Hugh Broughton, a man of great learning, but great vanity.

[t] Considerator considered, Chapter ii. §. 10.

temporary Pocock, the prince, as it were, of Oriental learning, has thus subscribed to their decision: "[u] That Translation of our own, which we follow, is such and so agreeable to the Original, as that we might well choose among others to follow it, were it not our own, and established by authority among us."

Some objections against the authorized Translation, some trifling errors in it dilated into fancied importance, were, indeed[v], about this time

[u] Preface to his Commentary on Micah.

[v] In 1658, an old objection or two of the Puritans, with a few idle additions, were reproduced and levelled against the English Versions, in a very licentious pamphlet treating of the Torments of Hell. In 1659 Dr. Gell published an Essay towards the amendment of the received Translation, in a large folio, containing what he calls "a skeleton of mere criticisms, clothed with moral explications, and applications, needful to the use of edifying." He had glanced indeed at the authorized Translators, in 1650, when he published a Sermon, "preached before *the learned Societie of Astrologers,*" upon Deuteronomy xxxii. 8; where he follows the reading of the Septuagint, "*according to the number of the angels of God,*" in opposition to our Version, "*according to the number of the children of Israel,*" (conformably to the Original, the Samaritan text, the Syriac and Arabic Versions, the Chaldee Paraphrase, the Latin Vulgate, and the best critics,) with this remark: "I could speak as much for the credit and honour of the Septuagint, as *some learned men* [the Translators in their Preface] *have done in disparagement of it,* &c. I am now to vindicate

published. But neither Dr. Walton, nor any of his learned compeers, considered them deserving of the least notice. It was sufficient for them to have expressed their own confidence, and so to encourage the confidence of others, in a Version which had been made by men eminently qualified for the task, and at a time when Oriental learning signally flourished in this kingdom; of which themselves, indeed, were splendid examples, as having been educated very near that period, and probably by some of those persons. Of such an era, and of such men, among whom we shall find [x] prompters, as it were, of the London Polyglot, a review, therefore, may not be improper; especially if it brings with it any new illustration of the English Version, so esteemed and commended, as we have seen, by Dr. Walton.

The cultivation of Oriental learning, in this country, was conspicuous even before the Reformation. Till we come to its richer harvest in the times of Elizabeth and James I. we may

the Translation of the LXX. in the text before us, *which I conceive to be genuine and true!*" Lewis in his Hist. Essay of the English Versions, has noticed the objections of this *learned trifler*, as he calls him, made against the authorized Translation in 1659; to whose book I refer the reader, 2d edit. p. 332, et seq.

[x] See particularly what is said of Mr. Eyre's intention, and therewith of Mr. Lively's, in the following pages.

make a brief selection of evidences in the three preceding reigns. At the beginning of the sixteenth century [y], *Robert Shirwode*, a member of the University of Oxford, was distinguished for his great progress in the Hebrew and Greek languages; and, about the year 1519, went to Louvain, as the successor of *Robert Wakefield*, in reading the Hebrew Lecture at that place. He published in 1523, at Antwerp, *Liber Hebræorum Concionatoris, seu Ecclesiastis, nuper ad veritatem Hebræam recognitus, cum nonnullis Annotationibus Chaldaicis, et quorundam Rabbinorum Sententiis Textus obscuros aliquos literaliter explanantibus.*

Among the scholars of his time, *Shirwode* appears to have maintained a very high character. Coeval with his production was a kindred one of [z] Dr. *R. Pace*, in which he was assisted by *Robert Wakfield*, or *Wakefield*, who had been Hebrew Professor both at Louvain and Tubingen, and who as early as in the year 1524 was sent by king Henry the Eighth to teach the Hebrew, Chaldee, and Arabic languages at Cambridge. The production of Dr. Pace was, *Præfatio in Ecclesiasten recognitum ad Hebraicam veritatem, et collatum cum Translatione LXX Interpretum,*

[y] A. Wood, Ath. Ox.
[z] Ibid.

&c. Of this author it would be sufficient to say that he was commended by Erasmus, if the Oxford biographer had not added, "and by all other heroes of learning in that age." He was appointed Dean of St. Paul's, London, in 1519, and died in 1532. He had commenced the study of the Hebrew tongue with *Wakefield*, who became a proficient in it of the [a] most eminent character; and of whom the University of Oxford, to which also he had been sent for the same purpose as to Cambridge, said in an Epistle to the king, that, [b] *besides his various accomplishments, he gave place to none for his admirable knowledge in the Hebrew, Syriac, and Arabic tongues.* To promote the taste for sacred literature, *Wakefield* published a [c] Latin oration, which he had delivered at Cambridge, upon the great utility of the Arabic, Chaldee, and Hebrew lan-

[a] Johnson, in his Holy David and his Old English Translators cleared, (1706,) refers to a Bible of Wakefield with marginal notes, and to one of his criticisms; calling him *one of the first masters of Hebrew in England.* Notes upon Holy David, &c. p. 60. Hody has also cited him upon the subject of the Hebrew points. Hist. Vers. c. 13. l. 3. p. 2. See likewise Dr. Walton's Considerator considered, ch. xi. §. 2.

[b] A. Wood, Ath. Ox.

[c] De laudibus et utilitate trium linguarum, *Arabicæ, Chaldaicæ,* et *Hebraicæ,* atque idiomatibus *Hebraicis* quæ in utroque Testamento inveniuntur. 1524.

guages; which also was not the [d] only public specimen of his skill as an Oriental critic. Proceeding afterwards to Oxford, he became a canon of king Henry the Eighth's college, since called Christ Church, where he continued some years as Hebrew Professor, and instructed many in the Eastern tongues. At Cambridge his brother *Thomas* rendered similar service, and was the [e] first of the Regius Professors of Hebrew, so called, in that University; both Universities having been honoured in 1540 by the royal foundation of a Hebrew Professorship; than which there could not be a more judicious application of kingly munificence; and which was soon repaid with the happiest consequences. The successor of *Robert Wakefield* at Oxford, [f] *John Shepreve*, a most skilful linguist, had begun, about the year 1538, to explain, in the public schools, the book of Genesis in the Hebrew language; and would have proceeded with the books which follow, if death had not prevented him. Of the same University also was [g] *John Helyar*, who, being noted "for his extraordinary suffici-

[d] See more in A. Wood, Ath. Ox. viz. Paraphrasis in Librum *Koheleth* quem vulgò *Ecclesiasten* vocant, &c. and Syntagma de Hebræorum Codicum incorruptione.

[e] See Le Neve's Fasti, p. 412. Robert Wakefield died in 1537.

[f] A. Wood, Ath. Ox.

[g] Ibid.

encies in the Latin, Greek, and Hebrew tongues," had, in the earlier part of the century, been patronised by Wolsey, the discerning and liberal friend of learned men. But at the head of those in the reign of HENRY THE EIGHTH, who have benefited their country by their skill in languages, must ever stand the names of *Tyndal* and *Coverdale;* men, who eminently proved themselves "[h] by their knowledge of learning meet for the people," in presenting them with Versions of the Sacred Text from the original tongues; men, to whom the sound scholar still [i] appeals with admiration. Nor may it be omitted, that the learned [k] *Cuthbert Tonstal*, bishop of Durham, in this reign, has been also called a good Hebrician.

During the short reigns of EDWARD THE SIXTH and MARY, we behold the martyrs [l] *Hooper* and

[h] Ecclus. xliv. 4.

[i] An Oriental scholar, and critic of high distinction, takes occasion to shew the accuracy of this venerable translator in sometimes preferring his text, and commending his annotation. See Notes and Observations upon some Passages of Scripture, by John Gregorie, M.A. 4th Edit. 1684, pp. 4, 83. The learned reader may consult the Commentaries of Pocock also on the Prophets. See likewise Whittaker's Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, &c. 1819, p. 46.

[k] A. Wood, Ath. Ox.

[l] Ibid.

[m] *Philpot* among the Hebricians of the time; the former having applied very studiously, at Zurich, to the Hebrew tongue; the latter having been described as admirably skilled in Hebrew, as well as Greek, of which he gave proof in two books, *Epistolæ Hebraicæ*, and *De Proprietate Linguarum*. Of those who translated the Geneva Bible, as it is called, in the reign of Mary, besides *Coverdale*, we have [n] their own and [o] contemporary testimony that they well understood the grace and propriety both of the Hebrew and Greek tongue. Within this period also must be reckoned bishop [p] *Alley*, afterwards one of the Translators of the Bishops' Bible, who was the author of a Hebrew Grammar, and a person universally learned, "especially in divinity and in the tongues;" as well as his fellow-labourer, bishop [q] *Bentham*, who, about the beginning of Edward's reign, is said to have addicted his mind entirely to the study of theology and the learning

[m] A. Wood, Ath. Ox.

[n] "They most reverently kept the propriety of the words, and in many places reserved the Hebrew phrases." Pref. Genev. Bib.

[o] "The Geneva Bibles do not profess to translate out of Beza's Latin Translation, but out of the Hebrew and Greek." Fulke's Defence of the English Translations, 1583, p. 23.

[p] A. Wood, Ath. Ox.

[q] Ibid.

of the Hebrew language: to whom may be added bishop [r] *Davies*, another of these Translators, who in the time of Mary fled from this country; and after his return, in the following reign, served Wales also, as well as England, with his assistance in translations of the Bible, from the original, into the language of both countries. Nor were ecclesiastics the only persons who became accomplished in Hebrew learning within the preceding times. *Etheridge*, a physician, from the latter part of Henry's reign till about 1588, was an [s] eminent Hebrician; and, among other works, "turned the Psalms of David into a short form of Hebrew verse." And *Hales*, of an ancient family in Kent, who also obtained at Oxford the character of [t] great skill in the Latin, Greek, and Hebrew languages, was Henry's clerk of the hanaper. The knowledge of Hebrew also then sometimes formed a part even of female education for ladies of superior rank; and accordingly Paschali, in his Translation of the Psalms from the Hebrew into Italian verse, dedicated it to our queen Elizabeth, as one who was well acquainted with the Eastern tongues:

[r] Dr. Llewelyn's Historical Account of the British or Welsh Versions of the Bible, pp. 57, 58.

[s] A. Wood, Ath. Ox.

[t] Ibid.

" [u] Tal che non ampia di te lode estrema,
" Come l'*Hebree, Chaldee,* Greche, et Latine
" Carte in se nulla ti celano, ò poco."

Having entered upon THE REIGN OF ELIZABETH, we soon behold, with grateful admiration, the goodly company of those, who made the present Version of our Bible in the reign of her successor. Of these several, if they have been equalled, have not yet been excelled, by any of their countrymen, in Oriental learning. With men of similar studies the kingdom then abounded. Nor could it well be otherwise; attention having been paid to the cultivation of such learning in public schools, founded soon after the accession of Elizabeth; and the pursuit being greatly encouraged in both Universities. At Oxford the [v] first Professor of Hebrew, whom the queen appointed in 1559, had instructed at an earlier period several scholars in that language. That, in the sister University, the study of the Oriental tongues was among her ordinary studies, we learn from an observation, made by the master of a college; who describes many youths of Cambridge, in 1583, as

[u] De' Sacri Salmi, &c. Dedic. sign. *2. b.

[v] T. Neale. See A. Wood, Ath. Ox. and Le Neve's Fasti, p. 472. This learned person presented to Elizabeth, when at Oxford in 1566, a translation which he had made of the Prophets from the Hebrew.

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[w] intimate with the Hebrew and Chaldee. That, in public schools, emulation to this effect was excited, may be exemplified in a notice of Examinations at Merchant-Taylors' School, where, in 1572, the bishop of Winchester "[x] tried the scholars in the Hebrew Psalter;" and where "[y] the famous Richard Mulcaster," as he has been called, was then master, distinguished also for his skill in Eastern literature; under whom one of the first scholars of the time, and as a linguist, a second [z] Mithridates, Dr. *Lancelot Andrewes*, was educated.

With that venerable name the order of persons, agreed upon for the present Translation of the

[w] Defence of the Translations of the Holy Scriptures into the English Tongue, &c. by W. Fulke, D.D. Master of Pembroke Hall in Cambridge, 1583. p. 340.

[x] History of Merchant Taylors' School, by the Rev. Dr. Wilson, p. 39.

[y] Sir J. Harrington's Brief View of the Church, 1653. p. 141. "Bishop Andrewes was trained up in the school of that famous Mulcaster."

[z] Vid. Præf. in Vet, Interpretis cum Beza, &c. Collat. à Joh. Boisio, 1655. "Lancelotus, Episc. Winton. de quo silere satius esset quam pauca dicere; stupendum ævi sui miraculum, oraculumque; qui *in linguis Mithridates*, in artibus Aristoteles, ita unus complexus est omnes, ut quas tenerent cæteri singulas singuli, eas obtineret ille unus universas." See what is said of *John Bois* in a subsequent age.

Bible, commenced. Nor could a more vigilant and accomplished leader have been selected. The compositions of *Andrewes* abound with Hebrew criticism, at the same time that they caution against "[a] that wresting and tentering of the Scriptures, which St. Peter complaineth of, with expositions and glosses newly coined, *to make them speak that they never meant!*" I shall now select, from the order which I have mentioned, and as they are ranked in it, those who, associated with Dr. *Andrewes* in the work, were like him, in the times of Elizabeth and James the First, very eminent Oriental scholars.

In this order, then, the next person named, whom we know as a Hebrew critic, is Dr. *Adrian Saravia;* [b] educated in all kinds of literature in his younger days, especially in several languages. He was the master of the celebrated Oriental scholar, Nicholas Fuller, who gratefully mentions him in the Præf. to his Miscellanea Theologica; and he was one of those, who had successfully answered an objection of the puritans, which they [c] revived in the Conference at Hampton Court, in

[a] One of his Sermons on the second Commandment, preached Jan. 9. 1592.

[b] A. Wood, Ath. Ox.

[c] See the Sum and Substance of the Conference at Hampton Court, p. 46. And Saravia's Works, 1611, P. II. p. 2, "Nulla subscriptio exigitur Translationum quarum-

regard to a verse in the old English Version of the Psalms. Next to him in rank is Dr. *Richard Clerke*, who thoroughly understood three languages, Latin, Greek, and Hebrew; whence a learned [d] fellow-collegian denominated him *trium linguarum peritissimum*. Christ College, in Cambridge, of which he was a fellow, "[e] had a testimony of his learning in his Hebrew Lectures; so had the University in his Disputations and Sermons; so had the Church, when his Majesty (James I.) called many to the work of the last Translation of the English Bible; in which number he was, like one of the chief of David's worthies, not amongst the thirty, but amongst the first three." To him and to Dr. *Saravia*, it appears, that the portion assigned to their care was "[f] from the Pentateuch to the Book of Chronicles." In the Sermons of this scholar we

cunque, nisi quatenùs consentiunt cum veritate Hebraica. Nemo prohibetur, quando aliquem Scripturæ locum interpretatur, versionem quam habet revocare ad Hebraicam veritatem." Thus *appealing to the Hebrew verity*, he illustrates the passage in question, Ps. cv. 28. Johnson, in his Holy David and his Old English Translators cleared, (1706,) has more largely explained it. Notes, p. 65.

[d] Dr. Andrew Willet, an eminent biblical critic, in a dedicatory Epistle to Christ College.

[e] Preface to Dr. Clerke's Sermons, (fol. 1637,) by the Rev. Charles White, who published the Sermons after the death of Dr. Clerke.

[f] Ibid. sign. A 3.

find many gratifying evidences of the skill, so requisite to the great business in which he had been engaged. We find him at one time [g] correcting the Geneva Translation and the Septuagint; at another, [h] explaining a critical practice of himself and brethren, as they proceeded in their work; and occasionally [i] bestowing very interesting commendation upon those fellow-labourers, by

[g] Sermons, p. 33.

[h] This is too important to be omitted. "There yet remaine two words, *but written in small letters*, (viz. *among them*,) as not found in the Original. *Translators have added them, to make the sense more plaine.* Had they not, it had skilled little; for they are before in the beginning of the verse: *He cast upon them*, is all one to say *he sent among them*; yea, *he sent among them*, sounds closer to the Hebrew." Sermon (on Psalm lxxviii. 49.) p. 184. See the Bible Translation of the Psalms.

[i] Sermons, p. 552. "The preacher and the prophet, Salomon I mean and Jeremie, the one termes death *somnum seculi*, the other the grave *domum seculi*; which, haply, you will English, an eternall sleepe, an everlasting home. But then you force the words both Hebrew, Greeke, and Latin, further than you need. עוֹלָם, ἀιών, and *seculum*, signifie indeede eternitie, but not alwayes, ὡς παλαιχοῦ, saith Theodoret. They all sometimes meane but a certaine space; oftimes. The rigid grammarian must not urge the etymon, ἀιών, that is ἀεὶ ὤν, *ever enduring*. And therefore your Bibles, the last English Translation calls the grave a *long home*, not an everlasting. (Eccles. xii. 5.) You must expound it so, or denie the resurrection."

whom another portion of the Bible was translated. In short, the volume is throughout a storehouse of biblical learning. Dr. Clerke is followed by Dr. *Layfield*; to whose Hebrew criticisms the learned and acute Gataker abundantly [k] refers with confidence, and whose testimony as to skill in the Hebrew tongue Minsheu [l] sought and acknowledged, when he published his very valuable *Guide into Tongues*. Dr. *Robert Teigh*, or *Tighe*, is the next; [m] an excellent textuary, and a profound linguist, whom Mr. *Geoffry King*, the Regius Professor of Hebrew in Cambridge, follows; and him Mr. *William Bedwell*, the principal Arabic scholar of his time. To *Bedwell*, indeed, the incomparably learned Pocock [n] applied, in his early years, for instruction in oriental learning. To *Bedwell* the praise of being the [o] first, who considerably promoted the study of the Arabic language in Europe, is considered as more justly belonging than to Thomas Erpenius, who commonly has it; Erpe-

[k] T. Gatakeri Opera Critica, fol. 1698. Vid. col. 304, and 331, ad col. 336.

[l] Testimonies of learned men prefixed to Minsheu's Dictionary of eleven Languages, 1617.

[m] A. Wood, Ath. Ox.

[n] Twells's Life of Pocock, §. 1.

[o] Ibid. See also Worthington's Letters to Hartlib, (1661,) p. 282. "Mr. Bedwell, who taught Erpenius."

nius, when in England, having been obliged to him for many directions in that sort of learning. To *Bedwell* we owe several [p] collections of Eastern literature, especially an Arabic Lexicon, the work of many years, still existing in the Public Library at Cambridge; which had been lent to Castell, the great assistant of Dr. Walton, when he compiled his Polyglot Lexicon. To *Bedwell*, also, the profound scholar, Dr. Lightfoot, another of the coadjutors in the London Polyglot, has [q] acknowledged the highest obligations.

Passing now to a Regius Professor of Hebrew at Cambridge, we find in him every accomplishment becoming that distinguished station. He was a man, to whom later critics of eminence have bowed as to a master; whose Annotations upon five of the minor Prophets, (originally published by him with a Latin translation of the text from

[p] Among Laud's MSS. Bodlican Library, Ox. the commencement of a Persian Dictionary, and his Arabic Translation of the Catholic Epistles of St. John. In print, his Arabian Trudgman, 4to. 1615.

[q] Lightfoot's Miscell. 1629, p. 127. "Of the largenesse of the Arabic alphabet and difference from other alphabets, or indeed any thing of the tongue I cannot say, which I have not received of the most industrious and thrice learned, both in this and other the noble tongues, Master William Bedwell, whom I cannot name without a great deale of thankfulnesse and honour: to whom I will rather be a schollar, than take on me teach others."

the Hebrew,) adorn the collection, entitled *Critica Sacri;* whom Usher, and Eyres, and Pocock, and Gataker, always [r] cite with gratitude, or name with reverence. This was *Edward Lively;* of whom so interesting a narrative has been given, (which is little known,) in a Sermon preached on account of his death, that, in copying it, I shall hardly be censured for departing from the method, hitherto observed, of making only brief references to the testimonies of Eastern learning so successfully cultivated in THE REIGN OF ELIZABETH. The text of the Sermon is Ps. xxxii, 6; the author, Dr. Thomas Playfere, Lady Margaret's Professor of Divinity in Cambridge.

" [s] This our dear brother, M. Edward Lively,

[r] See Parr's Letters of Archbishop Usher, Pocock's Commentaries, and Gataker's Opera Critica.

[s] Funeral Sermon, by Thomas Playfere, D.D. preached at St. Mary's, Cambridge, May 10, 1605. Sermons, 8vo. 1616. p. 202. Lively, it appears, had also intended a very complete Hebrew Grammar. " Hoc scilicet votum nostrum est, ut quæ Grammatica optimis aliquando auspiciis prodiit, subsidiariis deinceps aliorum operis eo perducatur, ut quæ hactenus multis præluxit aliis, una aliquando, absolutior et perfectior reddita præluceat omnibus. Huic fini egregiè quidem jam ante aliquot annos operam navavit doctissimus *Edwardus Liveleius*, Regius Hebrææ Linguæ Cantabrigiæ in Anglia Professor; sed ejus Notæ nondum adhuc lucem aspexerunt." Gulielmi Coddæi ad Grammaticam Hebr. Petri Martinii Notæ, Præf. ad Lectorem. 8vo Amst. 1621.

who now resteth in the Lord, led a life which in a manner was nothing els but a continuall *flood of waters*. Never out of suits of law, never-ceasing disquieters of his studie. His goods distrained, and his cattell driven off his ground, as Job's was. His deare wife beeing not so well able to beare so great a flood as he, even for verie sorrow presently died. A lamentable and rueful case. So many children to hang upon his hand, for which he had never maintenance, neither yet now had stay, his wife being gone. Well, but that sorrowfull time was blowne over. He was appointed to be *one of the chiefest translators*. And as soone as it was knowne how farre in this travaile hee did more than any of the rest, he was very well provided for in respect of living. For which my L. his Grace of Canterbury, now living, is much to be reverenced and honoured. But beeing so well to passe both for himselfe and for his children, sodainely he fell sicke. He was taken with an ague and a squinsey both together: and the more usuall that was, the lesse dangerous was this accompted; but the event shewes the contrarie. For the squinsey being both by himselfe and his friends not greatly regarded, within foure daies tooke away his life. These were *many waters*, and diverse tribulations. Besides a thousand more, which I cannot now stand to repeate. Yet he carried himselfe so in life and death, as

these waters seemed never once to come neare him. He was professour of the Hebrewe tongue in this Universitie thirtie yeares.

"Our good brother having no such profit or dignity (as an earldom or a dukedom) propounded unto him, but contenting himselfe with his stipend, spent halfe his life in this place. For he was upon threescore yeares old when he died. He wrote a book of Annotations upon the first five small Prophets, dedicated to that great patron of learning and learned men, Sir Francis Walsingham. Wherein divers speeches and phrases of the Prophets are compared with the like in poets and oratours, both Greek and Latin; and many notes, neither unpleasant nor unprofitable to be read, are set out of the Rabbins. But in mine opinion he took greatest pains in his Chronologie, which he dedicated to Doctor John Whitgift, the late Archbishop of Canterbury. This book indeede is full of hidden learning, and sheweth infinite reading in stories. I asked him within this little while, whether he had written no more bookes. He tould me had, but printed no more, because he had no time to peruse and perfect them for other businesse. Now by businesse he meant, I weene, *especially his studie and care to performe well his taske in the translation.* Wherein how excellently he was imployed, all they can witness who were joyned with him in

that labour. For though they be *the verie flower of the Universitie for knowledge of the tongues*, yet they will not be ashamed to confesse, that no one man of their companie, if not by other respects, yet at least wise for long experience and exercise *in this kind, was to be compared with him.* For indeede he was so desirous that this business, begunne by the commandement of our most gratious soveraigne King James, should be brought to a happie ende, that oftentimes, in many men's hearings, he protested that he had rather die, than be any way negligent herein. Which as some thinke by all likelihood came indeede to passe. To wit, *that too earnest studie and paines about the translation, hastened his death, and brought it on sooner.* Now as he lived so, in his profession, in his writings, in his translating, as though *all the floods of many waters* had never come neare him: even so also he died. During the short time of his sicknesse, he carried himselfe, as alwaies before, humbly, mildly, quietly, constantly. One of his loving friends standing by his bed, and saying, M. *Lively*, I pray God you may have patience, and hope, and especially faith unto the ende; he, lifting up his hands, said heartily and cheerefully, Amen. Little used he to speake, and more he could not say, for the paine and impediment of his squinsey. Which though it made a speedie

ende of him, as the apoplexie did of the good Emperor Valentinian, yet how could any death be sodaine to him, whose whole life was nothing else but a meditation of death, and whom the Lord whensoever he came, might finde doing his dutie? Wherefore no reason we should lament his departure out of this world. He lived blessedly, he died blessedly in the Lord. Rather, you reverend and learned Universitie-men, lament for this, that you have lost so famous a Professour, and so worthie a writer. Lament, you translatours, being now deprived of him, who no lesse by his merit and desert, than *by the privilege of his place,* was to order and oversee all your travailes. Lament, you poore orphans, eleven poore children of you, which he left behind him, as Christ ascending, left eleven disciples, bereaved of your kinde and deare father, destitute of necessaries for your maintenance, to seeke of all helpe and meanes, but onely (as poore folkes use to speake) such as God and good friends shall provide. Lament, lament, all of you, of the Towne as well as of the Universitie, because our school hath lost such a singular ornament of this age, because our Churches have lost such a faithfull and syncere servant of Christ."

The next in order, Dr. *Laurence Chaderton,* was probably the pupil of Lively. For he appears, as early as in 1579, at which time Lively

had been Professor of Hebrew some years, a composer of Hebrew poetry. Prefixed to the Readings of Dr. [t] *Peter Baro* upon the Prophet Jonah, are verses written by several Cambridge students; among whom *Chaderton* is distinguished as a Greek, a Latin, and a Hebrew poet. I mention this, not only as a proof that Hebrew was then closely studied; but also in order to illustrate the communication of that language by the press, in this country, both at the period of which I am speaking, and likewise at an earlier and later date. It has been said, in a work of great elegance, that of the *Hebrew type*, while the Polyglot of Alcala (1514—1517) affords such a copious and beautiful specimen, [u] *our own country, nearly an hundred years afterwards, was not able to print even three lines in the same language*, from a deficiency of Hebrew types. This information the learned author derived, he says, from a discovery of Lord Spencer; who, in a

[t] P. Baronis, Sacræ Theologiæ in Acad. Cantab. Doctoris ac Professoris, in Jonam Prælectiones 39. Operâ et studio Osmundi Laki Cantab. è Regio Collegio Ministri collect. et ab authore ipso recognit. Lond. apud J. Dayum, Typog. an. 1579. The reader will often find in this volume important Hebrew criticisms. See pp. 29, 41, 46, 59, &c.

[u] Dibdin, Bibliotheca Spenceriana, vol. i. p. 75.

volume which contained Academiæ Oxoniensis Pietas, &c. Oxon, 1603, found an observation, in a poem composed by Dr. Thorne, Regius Professor of the Hebrew language, that not more than two lines of Hebrew could be printed, because of the want of types. Now, while this certainly proves that the *Oxford printer* was, at that time, without a great assortment of Hebrew letters; it neither proves that *our country*, generally speaking, was then, or before, unable to print the quantity mentioned, nor that *Oxford* had now for the first time so distinguished itself. In fact, I have seen a work printed in * 1597, at our famous University, in which Hebrew types are used. But when I recall *Chaderton* as an evidence, I offer through him to the public the notice of very fair Hebrew letters, in the work mentioned, which was printed *at London*

* Agatharchidis et Memnonis Historicorum, quæ supersunt, omnia, è Græco jam recèns in Latinum traducta: per Rich. Brettum, Oxoniensem, è Collegio Lincoln. 12mo. Oxoniæ, 1597. It is dedicated to Sir Thomas Egerton, and after the dedication exhibits, on a folded leaf, the three theses of Mr. Brett, "in Comitiis Oxon. 1597," with verses subjoined to each; to the first Latin, Greek, and Hebrew, all printed; to the second, Latin, Chaldee, Syriac, of which the last is written; to the third, Latin, Arabic, and Ethiopic, the second and third being written.

in 1579. Six years before, indeed, and at the same place, [x] *Laurence Humfrey,* the Regius Professor of Divinity at Oxford, printed the [y] life of Bishop Jewell; subjoined to which are verses on the death of that great prelate in Latin, Greek, and Hebrew; of which last language the types are not indeed of the font which the preceding work exhibits, but are such as may be read without difficulty. Of both works Day was the printer; and they, who then encouraged Hebrew learning, probably suggested the improvement at his press of Hebrew types. Of rude Hebrew letters, even so far back as in 1524, the Oration of *Wakefield,* noticed in a former page, exhibits specimens. *Chaderton,* who has occasioned this vindication, was renowned for his familiarity with [z] Hebrew and rabbinical learning; and has furnished [a] succeeding scholars with many biblical observations.

[x] Himself an able linguist. A. Wood, Ath. Ox.

[y] Joannis Juelli Vita et Mors, &c. apud J. Dayum, 1573.

[z] "Linguas ille Latinam, Græcam, et Hebræam, familiares sibi reddidit, et intimius perspectas; quin et multa rabbinorum scripta, quatenus Scripturis Sacris intelligendis lucem aliquam fœnerari videbantur, diligentèr scrutatus est, &c." Vita L. Chadertonii, &c. à W. Dillingham, S. T. P. Cantab. 1700, p. 15.

[a] See Gatakeri Crit. Opp. and Colomesii Observ. Sac.

Of *Thomas Harrison,* Vice-Master of Trinity College, in Cambridge, who follows Dr. Chaderton, his own University made choice, on account of his [b] eminent skill in Hebrew and Greek, as a principal examiner of such as desired to excel in those languages.

To another Regius Professor of Hebrew at Cambridge we come next, Dr. *Robert Spalding;* a man most accomplished in Hebrew literature, as a most learned [c] pupil and critic has recorded.

Dr. *Rainolds,* or *Reinolds,* of Oxford, now presents himself to our notice; of whom it was said, that "[d] to name Rainolds is to commend virtue itself." The same pen has recorded him as most prodigiously seen in all kinds of learning, and most excellent in all tongues. He is followed by Dr. *Holland,* of the same University, and Regius Professor of Divinity; who bore the character of one "[e] mighty in the Scriptures,"

[b] "In Academia, ob eximiam Hebræi Græcique idiomatis, inter primarios fuit examinatores eorum qui publicam ambiunt harum linguarum professionem." Harrisonus Honoratus, &c. à C. Dalechampio, Cantab. 1632, p. 7.

[c] Gataker, De Novi Instrumenti Stylo, Lond. 1648, p. 47. "*Rob. Spaldingus,* ὁ μακαρίτης, vir literarum Hebraicarum peritissimus, cui ego prima linguæ sanctæ rudimenta debeo; quique D. *Livelæo* in professione publica successit."

[d] A. Wood, Ath. Ox.

[e] Ibid.

and published a [f] Sermon, giving abundant proof of Eastern learning. Dr. *Kilby*, rector of Lincoln College, is the next in order, who [g] left commentaries on Exodus, chiefly formed from the monuments of the rabbins and Hebrew interpreters. Dr. *Miles Smith*, and Dr. *Richard Brett*, follow; the former so [h] conversant and expert in the Chaldee, Syriac, and Arabic, that he made them as familiar to him, almost, as his native tongue; and had Hebrew also at his fingers' ends: the latter, [i] skilled and versed to a criticism in the Latin, Greek, Hebrew, Chaldee, Arabic, and Ethiopic tongues.

To the preceding scholars, whose talents have been recorded, and were employed upon portions of the Old Testament, may be added Mr. *Geofry King*, Regius Professor of Hebrew at Cambridge; Mr. *Andrew Byng*, who held the same distinguished office in that University; and Dr.

[f] Παράνυμφος D. Elizabethæ, Dei gratia, Angliæ, Franciæ, et Hiberniæ, Reginæ. A Sermon preached at Paul's, in London, November 17, 1599, by T. Holland, D.D. and her Highnes Professor thereof in her University of Oxford. Ox. 1601. See the Preface, sign. b. 2. and c. 2. b.; and the Sermon, sign. E. 2. b. Also the Apologetical Discourse after the Sermon.

[g] A. Wood, Ath. Ox.

[h] Ibid.

[i] Ibid. See also what is said of him in the note (w), p. 114.

Harding, the like in Oxford. For though no other particulars of them, as to Oriental learning, are now, perhaps, to be found; it is not possible to make any other estimate of men, appointed to such stations, than that, like their fellow-labourers, they were fully prepared to the good work in which they were engaged.

But how will our admiration be encreased at the Hebrew learning of the time, when it is found that *Dakins*, and *Abbot*, and *Ward*, and *Bois*, all of them skilled in the original languages, and two of them incomparably so, could yet be spared for parts of the [k] Apocrypha, and of the New Testament!

[k] It is curious to observe the discordant opinions upon the translation of the Apocryphal Books. Arnald, the commentator, considers it often as faulty; although some very considerable persons were employed in it, among whom, he says, was the learned Dr. Duport, the then Greek Professor in the University of Cambridge. Preface to a Critical Commentary on the Book of Wisdom, 1744, p. viii. Dr. Gray observes, that some blemishes may be attributed to our Translators, who, in rendering the Apocryphal Books, have confessedly betrayed much carelessness; and that the learned Duport, then Greek Professor at Cambridge, was among those able persons employed under King James, but that his work, [what part of the work?] though it has much merit, is very frequently imperfect. Preface to the Apocryphal Books, Key to the Bible, 2d edition, 1791, p. 522. Now it so happens, that the Greek

Thus the skill of Mr. *Dakins*, in the original languages of the Bible, has [l] not been unremembered. And of Dr. *Abbot*, afterwards Archbishop of Canterbury, there remains an [m] exposition upon the Prophet Jonah, occasionally enriched with Hebrew criticism. But for Dr. *Ward*, and Mr. *Bois;* who were also thus selected, memorials of Oriental learning, in their own productions, (not to mention the record and the praise of contemporary and succeeding scholars,) amply present themselves.

Dr. *Samuel Ward*, the Lady Margaret's Professor of Divinity at Cambridge, was the constant

Professor, at Cambridge, had nothing to do with the Translation: that person was Dr. *James Duport*, fellow of Trinity College; the Translator was Dr. *John Duport*, Master of Jesus College. However, Dr. Geddes thinks, that the Books, called Apocrypha, are in general better translated than the rest of the Bible; for which one reason may be, that the Translators of them were not cramped by the fetters of the Masora. Prospectus of a New Translation of the Bible, 1786, p. 94. The manner, followed by Dr. Ward in the part of the Apocrypha which he translated, exhibits, as we shall presently see, great care and discrimination.

[l] Ward's Lives of the Gresham Professors, p. 40.

[m] An Exposition upon the Prophet Jonah, contained in certaine Sermons, preached in St. Marie's Church, in Oxford, by G. Abbot, Professor of Divinitie and Maister of Universitie College, 1600.

correspondent of Archbishop Usher upon subjects of biblical and oriental criticism.[n] Among his curious Adversaria in the library of Sidney College, of which he was Master, there remain the proof of his attention in [o] translating the first book of

[n] See Parr's Letters of Archbishop Usher and others, among which are many of Dr. Samuel Ward, full of biblical and oriental criticism.

[o] As a specimen of the way, in which Dr. Ward proceeded with his share of the Translation, I select a few verses out of the first chapter of the first book of Esdras.

Chap. i. ver. 4. And sayd] deest in Græco, sed restit. ex 2 Chron. xxxv. 3. ubi habetur καὶ εἶπεν ὁ βασιλεὺς. *Our present Version therefore has these words in Italic letters.*

Ibid. villages] familyes, (the auncient houses.) Sic BB. Episc. (the Bishops' Bible,) 2 Chron. xxxv. 4, or houses of the fathers, Geneva (Bible.) *Our present Version accordingly reads families.*

Ver. 27. maketh diligent speed with me] melius, the Lord hasteneth me forward. Græc. ὁ Κύριος μεῖ' ἐμοῦ ἐπισπεύδων ἐστίν. 2. Chron. xxxv. 21. καὶ ὁ Θεὸς εἶπε τοῦ κατασπεῦσαί με. *Our present Version reads, the Lord is with me hasting me forward.*

Ver. 36. And he raysed a task of the people] Græcè, ἐζημίωσε τὸ ἔθνος. 2 Chron. xxxvi. 3. ἐπέβαλε φόρον. Heb. *multavit.* Sic Montanus. *Therefore our present Version reads, And he set a tax upon the land.*

In this manner almost every verse, in each chapter of the book, is more or less examined.

[o]Esdras, which probably was the sole part of the Apocrypha assigned to him; and a [p] collation of ancient Versions upon the beginning of Genesis.

Of Mr. *John Bois*, "that eminent light of learning," as he has been called, it has been related, that he was [q] extremely well acquainted with the Hebrew language; and it is abundantly shewn in his "[r] Veteris Interpretis cum Beza aliisque recentioribus Collatio in Quatuor Evangeliis, et Apostolorum Actis, &c." This work, indeed, contains a profusion of diversified and exquisite criticism, gratifying the taste both of the classical and biblical scholar. It has also afforded the author various opportunities of calling to mind the noble work of the [s] Translation

[p] Namely of the first six chapters, in the following order: Pagnine's Version, the Chaldee, the Greek, the Latin Vulgate, Tremellius's, an English, a French, and an Italian.

[q] Biograph. Brit. and Whittaker, ut supr. p. 88.

[r] It is a posthumous publication. Bois had been encouraged in the production of it by Bishop Andrewes. Wolfius refers to it in his Curæ Philologicæ.

[s] For an instance or two, out of very many: "Anglici nostri interpretes editione illa, quæ novissima est, omniumque accuratissima habetur, locum hunc sic reddiderunt; *and when he thought thereon he wept.* Hæc interpretatio in contextu quem vocant; in margine autem adduntur aliæ duæ; *he wept abundantly*, or *he began to weep.*" Collat. p. 148. "Hanc interpretationem secuti sunt Anglici interpretes in novissima versione, et nisi fuissent secuti, proculdubio non fecissent officium bonorum et fidelium inter-

in which he had been employed, and of commending those who were employed with him.

With Dr. *John Aglionby*, another of the Translators, and an [t] excellent linguist; and with Dr. *Bilson*, Bishop of Winchester, [u] well versed in languages also, and a reviewer of the whole Translation; I close the *positive* testimonies of competence, and in various instances of eminence, as to Oriental learning, for very many of the men

pretum." Ib. p. 330. In p. 334, he illustrates the importance of the Arabic tongue; and throughout inquires into the merit of various Versions of Scripture. Of the Septuagint he says, "Qui 70 Interpretes non legit, aut minus *legit* accuratè, is sciat se non adeò idoneum, qui Scripta Evangelica Apostolica de Græco in Latinum aut alium aliquem sermonem transferat, utut in aliis Græcis Scriptoribus multum diuque fuerit versatus." Ib. p. 61. This he has connected with a Hebrew criticism. I will cite one more passage, containing classical emendation. Ἐνεῖχεν αὐτῷ, St. Mark vi. 19. "Ἐνεῖχεν est, ἐκότει, ἐχολᾶτο, ὠργίζετο, ἐμησικάκει id est, *odio et ira ardebat, infesta erat, irascebatur, malevolo erat animo.* Sic Hesychius: Ἐνεῖχον, ἐχόλων, (rectius fortè ἐχολᾶντο,) ὠργίζοντο. Et paulo post: Ἐνέχει, μνησικακεῖ, ἐχθεῖ, (ita enim legendum censeo pro ἔχειλαι.) Declarat ergo hoc verbum talem iram, qualis illa fuit de qua Poeta, *sævæ memorem Junonis ob iram;* vimque ejus optimè et vidisse et expressisse videntur Anglici nostri interpretes in hunc modum loquentes: *Therefore Herodias had a quarrel against him,* or, *Therefore Herodias had an inward grudge against him.*" Collat. p. 115.

[t] A. Wood, Ath. Ox.

[u] Ibid.

appointed to so great an undertaking; at the same time not doubting that *all* of them, though *now* particular proof be wanting, were well skilled in the original tongues, and among the first scholars of a most learned age.

But in THE REIGN OF ELIZABETH, indeed, of such account was Hebrew, that, for the sake of those who were ignorant of Latin, and who desired to learn the holy tongue, John Udall translated the Hebrew Grammar of Martinius into English, and added a praxis upon three of the Psalms according to the rules of the same Grammar, in 1593. Nor to the distinguished scholars of this reign, already noticed, must we forget to add the judicious [w] *Hooker*, who, in 1579 and some years afterwards, was the deputy Regius Professor of Hebrew at Oxford; and Sir [x] *Thomas Bodley*, who, at an earlier period, had returned to that University from abroad, fraught with Hebrew as with various other learning. Among the divines, also, who were then great Hebricians, must be reckoned, Dr. [y] *William*

[w] A. Wood, Ath. Ox.

[x] "Omnia enim illa seu sacra *Hebræorum*, seu secreta *Chaldæorum*, seu quicquid habet *Syria* reconditi, omnia illi quæsita, meditata, evigilataque erant." Oratio Funeb. à Joh. Halesio, Mart. 29. 1613. Bodleiomnema, 4to. Ox. 1613. ad. fin.

[y] Ibid.

Thorne, the Regius Professor of the language at Oxford, reputed eminent, both at home and abroad, for his incomparable skill in the Oriental tongues; and [z] *Hugh Broughton*, and *Henry Ainsworth*, whose learning, however, was too often exercised without judgment.

To the REIGN OF JAMES THE FIRST we now look for the successful progress of Eastern learning; and immediately behold *William Bedell*, afterwards Bishop of Kilmore, accompanying Sir Henry Wotton, in 1604, to Venice, where he [a] increased his erudition with improvement in the Hebrew, and in the acquirement of rabbinical knowledge. We behold *Usher*, in 1607, [b] proceeding in the thorny road of criticism, which soon he strewed with delightful flowers; proving himself a true guide to any solid learning, whether sacred or profane. We witness about the same time, exquisitely skilled in Oriental languages, as [c] *Hammond*, himself a master, has

[z] Lewis's History of the English Version of the Bible, 2d edit. pp. 297, 352. See also Walton's Considerator considered, chap. i. sect. 3.

[a] Bishop Burnet's Life, &c. of Bishop Bedell, p. 20, and p. 260.

[b] See his very interesting Letter to Mr. Eyre, dat. 12. Kal. January, 1607. Parr's Letters of Archbishop Usher, &c. p. 2.

[c] In his Commentary on the Psalms, Psalm xxii. 16.

pronounced him, *Nicholas Fuller*[d], a man, whom Wood, and the more accomplished scholars of succeeding times, have considered as the most admired critic of his age. Then also flourished *Thomas Gataker*, who at a very early age had [d] translated parts of the Bible out of the Original Tongues; and who compiled a [e] body of Hebrew and Greek criticism, to which the learned of our own and other countries have been much indebted. And, then, *Joseph Mede* produced his Sermons and Commentaries, abounding with Hebrew disquisitions, by which some of the ablest divines of modern times have signally profited. To *William Eyre*, or *Eyres*, afterwards a prebendary of Ely, who at the beginning of this reign meditated a [f] kind of Polyglot Bible, Dr.

[d] Life of Gataker, 4to. 1655, p. 44.

[e] See his Critica Opera, fol. 1698.

[f] Letter from Eyre to Usher, dat. 9. Kal. April, 1607. He speaks first of "quotidiana expectatio *Liveleanæ Commentationis de authentica Scripturarum Editione:* Hanc frustrà adhuc expectavimus, &c." He then fully details the plan of an Edition, to which he proposes to subjoin two Appendixes; the first to contain, "1. De characterum Hebraicorum, qui hodie in usu sunt, origine et antiquitate. 2. De Masoreticis et Rabbinicis Notis in Bibliis Hebraicis; de 28 Perigmoth, deque librorum et capitum variis distinctionibus; et id genus aliis, et quid illis tribuendum sit. 3. De Chaldaica Paraphrasi, deque Arabica et Syriaca, necnon

Walton often refers with great confidence: he was the correspondent of Usher, and profoundly skilled in Hebrew. The accurate biographer of Oxford-men has preserved the memory of several Hebricians, at the same period, less known to fame. But I hasten to more distinguished contemporaries of Dr. Walton; reserving a fuller account of such as were associated with him, in the production of the Polyglot, for the chapter which closes these Memoirs.

We shall find not many among the contemporaries of Dr. Walton, or among his assistants in the Polyglot, who did not acquire their Oriental learning in the age of James the first. Of the

de aliis Veterum et Neotericorum Versionibus, quarum in propositionibus non fit mentio, et quid illis tribuendum sit. 4. De castigatissimis Bibliorum Hebr. Veteris Instrumenti, et Græc. Novi Testamenti, Exemplaribus." Together with "Index et Collatio Variarum Lectionum per singulos Scripturæ libros et librorum capita, una cum eorundem censura, juxta ordinem particularium locorum; præsertim ubi fontium puritas quibusdam suspecta videtur, vel incuria librariorum aut criticorum temeritate periculum sit ne corrumpatur." He then gives, as a specimen, a collection of Various Readings in the Psalms, from Manuscripts and printed Copies. The second Appendix was to contain "Tabulæ Varietatum inter Orientales et Occidentales Judæos, &c." The whole letter is of great critical value. He refers in it to *Bedwell*, our Translator, as well as to *Ambrose Usher*, the brother of the archbishop, in mentioning Arabic; both of them being masters of that tongue.

contemporaries, Dr. *John Prideaux,* who died bishop of Worcester, may be justly called the principal; a man, to whom foreigners came from all parts of Europe for his instruction, and to whose authority Dr. Walton often appeals, in the vindication of his Polyglot, on the nicer points of Hebrew criticism. Next to him we place Dr. *Gerard Langbaine,* an excellent linguist, a lover of learning and learned men; and, in the quaint but forcible words of Wood, beloved of Usher, Selden, and *the great Goliaths of literature.* Of similar rank was *John Gregory,* called the [g] miracle of his age for critical and curious learning; having attained to a learned elegance in English, Latin, and Greek, and to an exact skill in [h] Hebrew, Syriac, Chaldee, Arabic, and Ethiopic. At this time also Dr. [i] *Peter Turner,* a physician, the friend of Archbishop Laud, was greatly distinguished for his knowledge of Hebrew and Arabic; and was the patron of *John Greaves,* in

[g] A. Wood, Ath. Ox.

[h] His Notes and Observations upon some Passages of Scripture abound with proofs of this assertion. See the 4th edit. of his Works, 4to. 1684. His very curious and valuable Posthuma were published in 1650, to which a short account of his Life is prefixed, with verses subjoined, in one copy of which, "diversity of tongues" is called "his portion."

[i] A. Wood, Ath. Ox. and Ward's Gresham Prof.

introducing him to Laud, by whom he was sent into the East, for the purpose of procuring books and manuscripts. This Mr. *Greaves* was the brother of him, whom we shall find one of Dr. Walton's most valuable coadjutors; and was himself a very accomplished Persic and Arabic scholar. Another prodigy of this time, for philological and Oriental learning, was [k] *Henry Jacob;* a pupil of Erpenius, under whom he is said to have profited beyond other students, as well as beyond the measure of his age.

But of these not one, except *Langbaine,* survived the year in which the Polyglot was proposed; nor did he live to witness the completion of it. If any one should now require further proof of the cultivation of sacred literature, within the period we have been considering, I could direct his attention to many single Sermons, which then were published, of no ordinary character as to Oriental learning; and could refer him to additional encouragement, given to such study, in the liberal foundation of additional Eastern lectures, and in the diligent procurement of Eastern books. To him also, who would wish to bring before his eyes many of the scholars, of whom Dr. Walton has spoken as excelling, when he wrote the defence of his Polyglot, in knowledge of the

[k] A. Wood, Ath. Ox.

tongues, I may commend the second part of the Athenæ Oxonienses; in which he will meet not only with numerous masters, but sometimes with directions in the enumeration of their works, to means which may facilitate the like studies.

Our Universities thus confute the slander, and our unlearned countrymen may thus be guarded against the evil tendency, of a very rash assertion, [1] *that there was not a critical Hebrew scholar among our Translators of the Bible; the Hebrew language, so indispensably necessary for the accomplishment of this important work, having been, in the reigns of Elizabeth and James the first, most shamefully neglected in our Universities;* with an unblushing prefix also to the assertion, that *it was well known!* Well known, indeed! when the testimony of such a man as Dr. Walton, not to name a variety of equal weight which might be brought in favour of it, has exhibited the Translation as defying the censure of a profound Hebrician, contemporary with the Translators; and when the memory of those learned men, instead of falling, has risen in the estimation of every one who is truly acquainted with Oriental learning.

Nor have later Translations of the Original

[1] See Mr. John Bellamy's General Preface to what he vainly offers as a Translation of the Holy Bible, 1818.

Text, even by most distinguished critics, convinced us, that the authorized Version has been exceeded in general accuracy and fidelity. Bishop Lowth indeed has said, that the Scriptures might be placed in a more advantageous and just light; and Archbishop Newcome asserted, that the Hebrew prophets are not yet seen in their best garb. But the emendations, made by the former, with "[m] unbridled boldness and temerity," in his Translation of Isaiah, critics of great discernment, [n] abroad and at home, have duly noticed. And to the new Version only of Hosea, by the latter, [o] another learned prelate has opposed, in very many instances, his critical corrections On which of their texts could we rely, when critics of such eminence wholly or widely differ? Nor are these the only men of highest attainments, in modern times, who might be shewn at variance upon the same passages of Scripture. Even the notification which that accomplished scholar, Bishop Lowth, has made, in

[m] See Remarks upon the Critical Principles and the practical Application of those Principles, adopted by writers, who have at various periods recommended a New Translation of the Bible as expedient and necessary. Oxford, 1820. p. 75.

[n] Ibid. p. 75. et seq. where the learned autho. also notices at large the direct attacks made upon it by foreign writers.

[o] Bishop Horsley.

regard to his Translation, cannot but awaken some fear of danger from conjectural emendation: "[p] The Translation here offered will perhaps be found to be in general as close to the text, and as literal, as our English Version. *When it departs at all from the Hebrew text on account of some correction, which I suppose to be requisite,* I give notice to the reader of such correction, and offer my reasons for it." Nor is the fear of such corrections imaginary. For we learn that "[q] the critical world now seems united in condemning the greatest portion of his *textual* emendations as either unnecessary, injudicious, or erroneous!" The exactness of our authorized Translators Lowth has certainly taken occasion to commend; as where he says, "[r] Our Translators have taken the liberty of using the word *threshing* in a passive sense, to express the object or matter that is threshed; in which I have followed them, not being able to express it more properly, without departing too much from the form and letter of the Original." And of their Translation a revision or correction he seems to have thought

[p] Preliminary Dissertation to the Translation of Isaiah.

[q] Remarks upon the Critical Principles, &c. ut supr. p. 88. "On the subject of *conjectural emendations* Michaelis and Lowth did not agree." Bp. Marsh's Div. Lect. P. II. p. 131.

[r] Notes on Isaiah, ch. xxi. ver. 10.

"[a] more advisable, than to attempt an entirely new one." He has also paid homage to the modesty, as well as the skill, of these hitherto unrivalled scholars, in adorning his new Translation of Isaiah with the very letter, or the spirit, of about one hundred and fifty of their marginal readings. In vain, however, has he endeavoured to improve their simple but forcible language. What lover of our pure and undefiled English but turns away from the [t] *vestibule,* and the [u] *cincture;* from [w] *pyre,* and [x] *magazines,* and [y] *inanity,* and [z] *aqueducts;* and refreshes himself with the old words, which are misunderstood by none, and which retain with their legitimacy an air of sanctity! What reader but is amazed at "[a] an *inundation* of camels," yet expresses no surprise at the description of "[b] a *multitude* of them!" I have presumed to say thus much, because some, hastily relying upon the authority of Lowth as

[a] Prelim. Dissert. ut supr.

[t] Our authorized Version, "the posts of the door," Is. vi. 4.

[u] Ib. "girdle." Is. xi. 5.

[w] Ib. "pile," Is. xxx. 33.

[x] Ib. "the house of his precious things," Is. xxxix. 2.

[y] Ib. "vanity," Is. xl. 23.

[z] Ib. "water-courses," Is. xliv. 4.

[a] Lowth's Translation, Is. lx. 6.

[b] Our authorized Version, ibid.

absolute and indisputable in respect to the Translation, (as indeed indisputable and absolute it is in other branches both of elegant and recondite learning,) have vauntingly affixed his name to very idle [c] *Reasons in favour of a new Translation of the Holy Scriptures;* and because we are thus reminded, with great force, of Dr. Walton, a scholar in this respect perhaps superior to him, finding no cause even for the [d] revision of a Version so famous, and, generally speaking, so correct.

[c] By Sir James Bland Burges, bart. 1819.

[d] Upon this important subject most worthy of regard and respect are the following observations; which derive additional weight from the author of them, as it is believed, being a public Professor of Hebrew. "Specimens of supposed improvements [in the authorized Translation] have been long abroad; but have these proved satisfactory in themselves, particularly as to their general result, or have they challenged universal concurrence? Might not another race of more scrupulous critics arise, who, contemplating the licentious innovations of their predecessors with equal astonishment and disapprobation, might choose again to adopt a more sober line of criticism, and make it necessary to undo much, if not all, of that which had been so recently done? Other reflections, I doubt not, suggested themselves *to prevent the prudent hand of power from intermeddling in an enterprize, where the object in view seemed not worthy the perplexity and danger of the pursuit; where there was much to lose, but little to gain.* Howsoever that might have been, we

may certainly conclude, that no trivial motives could have occasioned the total rejection of a * proposal so earnestly pressed upon the attention of government by men of high character, rank, and talent, [Lowth, Kennicott, Newcome, Durell, and Blayney.] Indeed the plain policy of the question must have been always something more than problematical; *for surely were the project adopted of revising a Translation of the Bible,* the general excellence of which is on all sides admitted, and to which the nation has been accustomed for full two centuries past to look up with veneration, *not solely for the purpose of verbal corrections, but also for the purpose of introducing in some places novel senses, in other senses diametrically opposite to the former, and that without the possibility of explaining to the common reader the principles of the change;* MIGHT NOT SUCH A PROCEEDING SHAKE THE VERY FOUNDATION OF PUBLIC CONFIDENCE ALTOGETHER?" Remarks upon the Critical Principles, &c. ut supr. p. 54, 55.

* The learned writer, just before, has alluded to the author of an Essay for a New Translation of the Bible, first published in 1702, as an encourager of this proposal, whom he calls *anonymous.* It may be proper here to shew this person in his true form and colour. He signs his dedication of the Essay to the Archbishops, Bishops, and Clergy, with the initials H. R. His name was Hugh Ross. The Essay, is little more than a translation of Le Cene's *Projet d'une Nouvelle Version Françoise de la Bible,* applying, what he had said of antiquated French Translations, to our received Version: but without acknowledgment of the criticism and learning borrowed from it. The man, who was guilty of this disingenuous plagiarism, is also said to have understood little of languages, besides Latin and French. See Lewis's Hist. of Eng. Transl. of the Bible, 1st edit. p. 338, 339.

CHAPTER IV.

From the Restoration till the Death of Dr. Walton.

We now behold Dr. Walton rewarded for his sufferings, his patience, his perseverance, his learning, and his loyalty, with a bishopric; not without being first restored to the preferments, of which he had been dispossessed in the great Rebellion. But very brief, alas! shall we find the interval between the attainment of this honour and his death. He was consecrated bishop of Chester, in Westminster Abbey, [e] December 2, 1660.

In March following he was [f] appointed one of the Commissioners at the Savoy Conference, at which he has been [g] reported as attending not more than once or twice; and as then making no other observations than those of charging Richard Baxter with using uncharitable words, from which

[e] Le Neve, Fasti Eccl. Angl. p. 342.

[f] See the Commission prefixed to an Account of all the Proceedings of the Commissioners of both Persuasions, appointed by his sacred Majesty, according to Letters Patent, for the Review of the Book of Common Prayer, &c. 4to. 1661.

[g] Baxter's History of his Life and Times, fol. P. II. p. 364.

Baxter vindicated himself; and of bearing witness to the assertion of the same person, "[h] that he had publicly written against the silencing or displacing any worthy man for being against the Parliament." This we gather from Baxter's narrative of what part each of the Commissioners, on the side of the Church of England, acted in this Conference. Besides the ingenuous conduct of bishop Walton, Baxter details some pleasing circumstances of other episcopal Commissioners. But none are more curious than those which respect the bishops, whom he supposed to be his friends; "[i] Bishop *Gauden*," says this champion of the Presbyterians, "was *our* most constant helper. He, and bishop [k] *Cosin*, seldom were absent. And how [l] bitter soever his [*Gauden's*] pen be,

[h] Baxter's History of his Life and Times, p. 340.

[i] Ibid, p. 363. Dr. Gauden was at time bishop of Exeter.

[k] Bishop of Durham.

[l] Baxter evidently alludes to the Considerations touching the Liturgy of the Church of England, in reference to his Majestie's late gracious Declaration, and in order to a happy Union in Church and State. By J. Gauden, D. D. and Lord Bishop Elect of Exeter. "For any worthy ministers," he says, "and sober people to be more restive now, and averse from the use of the Liturgy at all, because of his Majesty's clemency, is a most unexcuseable moroseness; especially when they heretofore did use it, and are still satisfied in their consciences of the lawfulness and expediency

he was the *only moderator* of all the bishops,

of it; yea, and they were disposed to have used it immediately before the Declaration came out, in case they had been required to it according to laws in force, rather than for default to have been punished. For these men to have evil eyes against the Liturgy, because the king hath a compassionate eye to some mens infirmity; for them still to foment the anti-liturgical humour of some men; and, instead of closing those wounds into which the king's charity poureth balm, to rip and tear them up, or to widen and exasperate them; is such a part of peevishness and ingratitude, that it looks too like schismatical petulancy and pride; from which dross it is high time to have all our hearts purged, after so long trial in God's fiery furnace. To be sure, the very appearance, and shew, of such a frowardness doth not become any good Protestant, or worthy minister, who hath no greater objection against our Liturgy than this; that he fancies he could in some words or phrases mend it, or put some *aliasses* to it and additions, which may be infinite!—Least of all excusable are those ministers, who, out of a little point of reputation among some people, (rather weak than wise, and to be pitied more than imitated,) do still sacrifice their judgments (that I say not their consciences) to their credits; and out of a fear or lothness to offend some people, (whom they might easily convince and satisfy, as well by their examples, as by their arguments,) they make no conscience to deprive not only the publick of peace, but the people, and themselves as ministers, of the benefit of the Liturgy, when possibly they most stand in need of it; either to help their frequent infirmities, or to restrain their popular and desultory levity, or lastly to set bounds of discretion, decency, charity, and piety, to their extravagances, even in publick solemn devo-

(except *our bishop* [m] *Reynolds:*) He shewed no logic, nor meddled in any dispute or point of learning; but a calm, fluent, rhetorical tongue; and if all had been of his mind, we had been reconciled."

Upon so remarkable a fellow-commissioner with bishop Walton, thus recalled to memory, and thus characterized, I may be permitted to bestow a few pages, in illustration of his claim to the composition of those celebrated Meditations of king Charles the first, entitled ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ:

tion and sacramental celebrations." pp. 4, 5, 6. Again, "The Liturgy very potently and fully vindicates the pristine honour, and catholick use, of Infant Baptism, against the anabaptistical novelty and catabaptistical perverseness. Nor is there any cause, in that baptismal part of our English Liturgy, to quarrel with that evangelical and charitable persuasion, so oft expressed, touching baptismal Regeneration; which all pious antiquity, and the most reformed Churches, do assent to, joining the Water and Spirit together, and calling Baptism *the laver of Regeneration*, Tit. iii. 5. without limitation to any; as Circumcision was the seal of God's covenant to all the children of Israel." pp. 12, 13. He afterwards speaks of a discreet review of the Liturgy, but decides, "that the Liturgy of the Church of England, as to the main and essentials of it in doctrine, devotion, consecration, and celebration, for matter, order, and method, may in no case be maimed, rudely changed, or oddly deformed," p. 23. Baxter seems, in the plenitude of his mistaken assurance throughout this business, not to have formed a correct opinion of this prelate.

[m] Bishop of Norwich.

because his claim, it has been pretended, is abundantly disproved by external and internal evidence; because such opinion is not yet extinct; and because the following information, which at once decides the controversy that has has been long maintained upon the subject, is from his own pen. It is thus unfolded, in letters to the Earl of Bristol, which are preserved in the library at Lambeth Palace.

"[a] Most noble Lord,

"I was infinitely surprised yesterday in the Prince's lodgings both with the admiration of your knowledge of that great arcanum, and with the most generous expressions of your Lordps esteeme and favour for me: In both which I doe the more rejoyce, because they have given me an oportunity to bee knowne, under a character not ordinary, to a person, whom, of all men living, I have, at my distance, esteemed one of the most accomplished by nature, education, experience, and generous actions. Nor doe I find hym (as I have two other persons) looking with any oblique or envious eye upon that, which was the effect of a just and generous loyalty.

[a] Lambeth MSS. No. 930. art. 167. Superscribed, "These to the Right Hon^ble^ the Earle of Bristoll."

"I cannot imagine what key your Lordp hath to this cabinet, unlesse the King or royall Duke have lent you theirs: Nor am I curious to enquire;* because I know it dwels with a very valiant and loyal brest, as well as with a most eloquent toung, which only speakes those things which are worthy of it. Yf I may have the favour, at your best leisure, to waite on your Lordp, I shall more amply tel you how much I have of gratitude and honor for you, whose eminent lustre hath condescended to owne hym, whom some men have banished to soe great an obscurity, as is much relieved by this confidence you have given me to write my selfe,

"My Lord,

"Your most humble servant,

"*Jo: Exon.*

"*March* 20, 1661."

* In another letter, upon a different subject, the bishop finds occasion thus to hint again at the secrecy to be observed by the Earl: "I earnestly beg the further favour of that privacy, as may preserve my papers *only in your owne loyall and learned brest.*" Dat. Jul. 9, 1662. Lamb. MSS. No. 930. art. 170. And in a letter of the bishop's wife to this nobleman, when she was a widow, she says: "He did also before his departure tell me, *that your Lordship was privy to that which the world is so perfectly ignorant of.*" Lamb. MSS. No. 930. art. 173.

"[p] My Lord,

"The venerable Bishop of Winchester hath this morning (March 26) left all humane affaires. How farre your noblenes shall see fit to make use of the occasion, I leave to your great wisdome. It seems a good omen of Providence, that my concernes should bee credited to soe generous a brest, and soe potent a speaker; who knowing all the principles of ingenuity, gratitude, justice, and honor, are most able to give them their due weight and vigor; impatient of any degeneration from them. Besides this, your Lordship's soe, unwonted favour, expressed to mee with most signall emphasis, gives me assurances, that however the honor of my being known to your Lordship is new and recent, yet I may, without any immodesty, expect those mature fruits, which usually grow from most noble minds and princely affections. I cannot but bee confident, that hys Majesty will doe what is worthy of hys father's glory and hys own greatnes; nor could I wish a more effectual intercessor than your Lordship, in whom are all those completions which advance men to the love and high esteeme of the better world. I beg your Lordship's pardon for-

[p] Lambeth MSS. No. 930, art. 160. Superscribed, "These present to the Right Hon.ble the Earle of Bristoll at hys house in Queenes Streete, w.th speed."

the freedome of these lines; and beseech you not to proportion your future favours to my defeates, (yf they must be soe.) This I am sure, whatever the reward bee, *Noe man can rob mee of the honor of the work.* Upon which account, I know your Lordship cannot but have a convenient regard for

"Your Lordship's most humble servant,

Joh. Ex."

" *March* 26, 1662.

" *Gresh. Coll.*

" [a] Right Hon^ble^ and most noble Lord,

" As I am most confident of hys Ma^ties^ gracious favour, oft confirmed to me by hys royall word and promise, soe I shall in all things endeavour to acquiesce in hys good pleasure; nor shall of eyther despaire or doubt, till contrary effects confute me to a most unwelcome dejection. I confesse I thought my selfe somewhat redeemed, beyond other men, from court solicitations, by his Ma^ties^ and hys H^rs^ being conscious to my most signall service; which I well know is to bee kept secret, as only fit for royall and noble brests. Nor could I prudently expect, upon that account

[a] Lambeth MSS. No. 930. art. 166. Superscribed, " These to the Right Hon^ble^ the Earle of Bristoll present, Queenes Streete."

only, any extraordinary instance of hys Maj^ties favour, without putting the world upon a dangerous curiosity, yf in other respects I had been unconspicuous; which I thank God I was not, but sufficiently knowne to all the English world by those many great and publique works I had done, in my spheare, to the hazard of my estate, liberty, and life, in order to preserve and restore the just interests of the church and crown in the worst of times and things. One instance of which I herewith send your Lordship, which perhaps you have not seene; by which I did not only perstringe, but openly affront, the Army in their greatest insolency. Both enemies and friends saw me alwayes standing in the gap, with a bold and diligent loyalty, doing my duty by preaching, printing, and acting, to the great vexation and confusion of those tyrants and usurpers.

"Soe that my confidence of hys Majesties speciall favour is not only built on that hidden foundation, but on many other open and ample superstructures; such as is my *Hieraspistes,* or *Defence of the Clergy;* alsoe my Ἱερὰ Δάκρυα, *The Tears of the Church of England;* besides many other lesser Tracts, and parrhesiastick Sermons before General Monck and the City; alsoe before the Parliament restored to liberty. And these in the very paroxismes or criticall points of the Eng-

lish affaires; sufficient, I think, yf weighed impartially, to justify any degree of preferment, without the least amazing or offending the better world; whose wonder it hath beene, as well as my trouble, to see my selfe hitherto exposed to soe incompetent and inconvenient a condition; which lookes soe like a banishment, more than preferment; a great work, with small reward; never sought by any indiscreet ambition of mine; noe, I am not so meere a schollar; but imposed upon me by the importunitys of those, who urged me at the King's will and command; thereby drawing me, much against my genie, from a very happy privacy, to a conspicuity attended with toile and tenuity, which are next neighbours to contempt.

"These considerations I am bold to offer to your Lordship, not out of any vapour or ostentation, but only to demonstrate, that both his Majestie's and your Lordship's extraordinary favour may, without any solecism of state, bee grounded on the publique services I have done, besides that private one, which is consecrated to the highest merit, reputation, and honor in the world; as the *urne of royall ashes*, and the *embalming of a martyred King*. And since I have lived to see the happy influence and glorious effects of all my perils, prayers, and labours, in the Restauration

of Church, King, and Kingdome, I cannot believe, that hys Majestie will make my fortunes the only confutation and defeate of all that I have done, in those times, when there was noe reward but the conscience of well doing.

"I have beene on all hands, by his Majestie, the Duke of York, the Lord Chancellor, and the Bishop of London, assured of a remove to a more easy station, upon the first faire opportunity; such as this of Winchester now is; there being nothing more proportionable to hys Majesties, greatness, or hys father's glory; nor can it be much too big for mee, yf it fits any other men, whom I cannot think giants, or my selfe a pygmey. This I am sure; whoever hath the *tulit alter honores*, I may challenge, *Hos ego versiculos feci;* and the world thought them heroick, worthy of Augustus: However, noe latency of my services should in justice or ingenuity bee any prejudice against me, among those few, who are both conscious to the merit, and now enjoy the fruits of them. These men, I am sure, may well bee without envy; and they will bee without apology, yf they sin against ingenuity and their owne words.

"But, my Lord, I see that noe desert is sufficient to redeeme men from those difficultics which attend humane affaires, especially when agitated

in Princes' Courts. I am much more apt to serve others, than to solicite for myselfe; nor shall I be much guilty of that defect, yf I may be happy in your Lordship's favour, as I have beene, expressing to hys Majestie, as occasion may offer it selfe, that regard you are pleased to have, beyond any particular desert of mine, for

"Your Lordship's

"Most humble and thankfull servant,

"*Jo: Ex̄.*"

"*March* 27."

"[z] My most noble Lord,

"The addresse of this is only to enquire of your Lordship's health, for which I am very solicitous, not more for my private than the publique concernes. I am happy in your particular favour, and all worthy persons in the noblenes of your example, which is adorned with all civil and generous accomplishments. When I have payd this respect to your Lordship's health, I am further a debtor to your Lordship for your last very noble and kind letter, expressing soe great a zeale for my interest. What ever the event of my affaires may bee, I shall alwayes live of hope

[z] Lambeth MSS. No. 930. art. 168. Superscribed, "These to the R. H.ble the Earll of Bristoll in Queenes Street put."

above envy, and bee capable soe to assert myself, that I shall appeare a person not to be despised. Besides I have now a new ambition, to doe all things worthy of the great favour and esteeme your Lordship is pleased to put upon mee. Certainly, my Lord, since I have done one work of some importance, which hath the proportions of a coate not petit and narrow, I shall not easily shrink to any thing that is meane and vulgar. Yf I have not the favour of those from whom I have merited, I shall of hym, from whom noe man can properly merit. I suppose things are already concluded against mee at Court; possibly there will bee such a preterition, as neither Winchester, nor [*] Worcester, nor the Lord Almoner's place, will bee bestowed upon mee. Yet I shall ever remaine,

"Your Lordship's

"Most humble and thankfull servant,

Joh. Ex."

"*Easter Monday.*

From this important historical digression, I return to Bishop Walton, who, in the September following the Savoy Conference, set out from London on his primary visit to Chester. His reception there, and on his journey, has been re-

[*] Worcester was bestowed on him.

corded in the following interesting narrative, dated at Chester, September 14, 1661.

"[t] The only news we have here is the gallant reception of our learned Bishop, Dr. Brian Walton, into his Diocese of Chester. On Tuesday the third Inst. his Lordship left London, and the Saturday following, (September 7,) when he came within six miles of Lichfield, some persons of very good worth met him, who came purposely from this City of Chester, above fifty miles from that place.

"The next day, being Sunday, he rested at Lichfield, where his Lordship, and all we that were with him, went to the Chapter House, there to pay to God Almighty the duty of the day. I need not tell you the condition of that Cathedral by the iniquity of the late times, though the Minster is not (all things considered) so much wanted, as some reverend prudent man, whose experience in the Church may best take care of those two Counties of Warwick and Stafford, a very considerable part of the Church of England.

"Next morning, (Monday, September 9,) his

[t] Collection of Tracts, published at Chester, by John Poole, 2 vols. 8vo. 1778. "An Account of the Reception of the first Bishop, who was appointed to the See of Chester, after the Restoration, extracted from The Kingdom's Intelligence, a paper now extremely scarce." Collect. p. 982.

Lordship went to Stone, but in the midway, betwixt Lichfield and that town, he was met by more persons of quality, who also came from Chester; and next day almost all the Gentry of the whole County, and the Militia both of the County and City came out to meet him. Five troops of Horse met him at Namptwich upon Tuesday night; the day following, the Spiritual Militia, the true sons of the Church of England, came to their reverend Diocesan upon the road.

"[u] The Militia of the City received him at the confines of their liberties with much gladness; and, with many of the Aldermen, conducted him into the town; which he no sooner entered, but many thousands of the people, blessing God for so happy a sight, made many and loud acclamations. Having thus brought him to his Palace, they there saluted him in the language of soldiers with several vollies of shot.

"As soon as he had put on his episcopal robes, he hasted to the performance of his devotions in the Choir. When he entered the body of the

[u] See also Ormerod's elaborate and most interesting History of Cheshire, vol. i. p. 210. "The trained bands of the city were drawn up along the Foregate-street; and at the barrs the Mayor and Corporation, in their formalities, received their new Bishop, and walked before him to the palace, amidst the acclamations of the people, expressing the greatest joy at the restoration of episcopacy.

Church, the Dean (doctor Henry Bridgeman, brother of the Lord Chief Justice Bridgeman,) and all the members of the Cathedral, habited in their Albes, receiving a blessing from his Lordship, sung the Te Deum; and so compassing the Choir in manner of a procession conveyed him to his chair. After the solemnity was ended with his Lordship pronouncing a benediction, they all waited on him back to his Palace, and committed him to his rest.

"The next day the generous Dean gave a noble entertainment to his Lordship and his family, and all the officers and gentry; where with much cheerfulness, and great resolution, they professed their affection to the maintenance of Episcopal Government."

It is no wonder that the inhabitants of Cheshire thus testified their joy; since among the many petitions in behalf of Episcopacy and the Liturgy, when the extinction of both was first threatened, none breathed a warmer attachment to the true Church of England, none displayed a more numerous association of wealth and independence in support of it, than this County. Of their respect for the Liturgy, connected as it is both with the melancholy days which Dr. Walton had witnessed, and with the principal subject proposed at the Savoy Conference, I here submit the memorial to the reader.

"[r] The Cheshire Petition for establishing of the Common-Prayer Book, and suppression of schismatics, presented to the King's Majesty, and from him recommended to the House of Peers by the Lord Keeper.

"To the King's most excellent Majesty, and to the right honourable the Lords, and the honourable the House of Commons assembled in Parliament.

"The humble Petition of divers of the Nobility, Gentry, Ministers, Freeholders, and other Inhabitants of the County Palatine of Chester, whose names are nominated in the schedule annexed.

"Your Petitioners, with all cheerfulness and contentation, affying in the happy settlement of the distractions both of Church and State by his Majesty's pious care, and the prudent endeavours

[r] A Collection of Sundry Petitions, &c. Published by his Majesty's special command, 1642, p. 21. The petition from the same county, in behalf of episcopacy, was presented by Sir Thomas Aston, and signed by four noblemen, upwards of eighty knight-baronets, knights, and esquires, seventy divines, more than three hundred gentlemen, and above six thousand freeholders, and other inhabitants of the same county. Ibid. p. 1. The petition, which I have copied, is accompanied by those of several other counties. It was also circulated, in a smaller form, in 1642, with the petitions only of Cornwall, and of the six shires of North Wales.

of this honourable Assembly; and with due humility, and obedience, submitting to the unanimous conclusions thereof; yet conceive themselves bound in duty humbly to represent, to your mature considerations, that the present disorders of many turbulent and ill-disposed spirits are such, as give not only occasion of present discontent to your Petitioners, but seem to import some ill event without early prevention: the pure seed of our faith, the doctrine of the true Reformed Protestant Religion, established by so many Acts of Parliament, and so harmoniously concurring with the Confessions of all other Reformed Churches, being tainted with the tares of divers sects and schismes lately sprung up among us.

"Our pious, laudable, and ancient forme of Divine Service, composed by the holy martyrs and worthy instruments of Reformation; established by the prudent sages of State, your religious predecessours; honoured by the approbation of many learned foreign divines; subscribed by the Ministry of the whole kingdom; and with such general content received by all the Laity, that scarce any family or person that can read, but are furnished with the Books of Common Prayer; in the conscionable use whereof many hearts have found unspeakable joy and comfort, wherein the famous Church of England, our deare mother, hath just cause to glory; and may

she long flourish in the practice of so blessed a Liturgy: yet it is now not only depraved by many of those, who should teach conformity to established laws; but, in contempt thereof, in many places wholly neglected. All these dayly practised, with confidence, without punishment; to the great dejection of many sound Protestants; and occasioning so great insultation and rejoycing in some separatists, as they not only seem to portend, but menace, some great alteration; and, not containing themselves within the bounds of civil government, do commit many tumultuous, if not sacrilegious, violences both by day and night upon divers Churches.

"Therefore your Petitioners being all very apprehensive of the dangerous consequences of innovation, and much scandalized at the present disorders, do all unanimously pray, that there be admitted no innovation of Doctrine or Liturgy; that holy public service being so fast rooted by a long settled continuance in this Church, that in our opinion and judgments it cannot be altered, unless by the advice and consent of some national synod, without an universal discontent: and that some speedy course be taken to suppress such schismatics, and separatists, whose factious spirits do evidently endanger the peace both of Church and State.

"And your Petitioners shall ever pray, &c.

"The Petition signed by Lords, Knights, Justices of the Peace, and Esquires	94
"By Gentlemen of quality	440
"By Divines	86
"By Freeholders, and others, in all	8936.*

Of the schismatics and separatists, noticed in this Petition, there were some remaining at the time of Bishop Walton's arrival at Chester, who pronounced every little accident, which befel the members of the Church of England, as especial judgments inflicted upon them from heaven. This was now * common. In a book, published in 1660, professing to be a "† true relation of some late various and wonderful judgments, &c." the author shrewdly adds, "*for what causes let the man of wisdom judge, upon his serious perusal of the book itself!*" Then he descants upon "the strange changes and late alterations made in these three nations, as also upon the odious sin of drinking healths!" Of his judgments these are examples, in his first chapter: "The first man that read prayers in this University [Oxford] *since this change,* the Lord hath cut him off.—Also there was a play acted by scholars: he

* See Bishop Parker's History of his own Time, &c. English edition, p. 23.

† Kennet's Register, p. 242.

that acted *the Old Puritan* broke a vein, and they thought he would have died in the room; but he now lieth desperately sick."

The reader, therefore, will not be surprised at the following remarks, in Burghall's "Providence Improved," respecting Bishop Walton and his attendants.

"Some remarkable passages happened in the coming down of Bishop Walton to Chester, and while he was there.

"1st. His Coach was overturned, and his wife's face sorely hurt by falling out of it.

"2ndly. The troops of Horse that came to meet him, (Sir George Booth's and Philip Egerton's,) fell at odds on Tilston Heath, about precedency, and were ready for blows.

"3dly. Coming through Tarporley, and the bells ringing for him, a man was almost killed with the stroke of a bell.

"4thly. Captain Cholmondeley's wife, going to visit him with a present, fell and broke her arms.

"5thly. A man coming to Chester to congratulate him, and to complain of somebody, fell down before him, and died; which much amazed and frightened him.

[y] Published in a Collection of Tracts, &c. printed by Poole, at Chester, 1778, vol. ii. p. 947.

"6thly, Dr. Winter, a pious and learned man, being silenced by him, told him to his face he would have no comfort for so doing, when he must appear before Christ, which was not long after.

"Within a while his Chaplain, Mr. Lightfoot, died also."

The last public act of Bishop Walton, in his official situation, seems to have been his [z] concurrence with the archbishop and the two other bishops of the province of York, in a letter to the Clergy, upon the settlement of the Liturgy. For the Episcopal Commissioners at the Savoy Conference having effected no alteration in the extravagant demands of those on the Presbyterian side, and having heard the Liturgy reviled as incapable of amendment, proposed some alterations to the Clergy only, which brought it to the state in which it now stands. Lord Clarendon has [a] represented the bishops, as having spent the vacation of this year in making such alterations in the Book of Common Prayer, as they thought would render it more grateful to the *dissenting brethren;* (for so the schismatical party called themselves;) yet not as unanimous

[z] Kennet's Register, p. 564.

[a] Continuation of the Life of Edward Earl of Clarendon, 8vo. edition, vol. ii. p. 278.

upon this great point. Some of them, he says, who had greatest experience and were in truth wise men, thought it best to restore and confirm the old Book of Common Prayer, without any alterations and additions. Others, equally grave, of great learning and unblemished reputation, pressed earnestly both for the alterations and additions. His lordship has considered the opinion of the former as the more prudent. However the alterations were of necessity first to be submitted to the whole Clergy in Convocation, who agreed to them on the 20th of December, 1661, having been summoned to attendance upon this business late in the preceding month. To the distinct opinion of Bishop Walton, upon this occasion, there is no remaining reference. Nor did he probably attend a single consultation. The letter which accompanied the public notice to the Clergy, bearing the signature of himself and his episcopal brethren, is dated [b] November 23rd and before the close of that month he was no more.

We have no other account of this great loss, than that the Bishop, after his return from Chester to London, [c] fell sick, and died on the 29th of November, 1661, at his house in Aldersgate

[b] Kennet's Register, p. 564.

[c] A. Wood, Kennet, and Biograph. Brit.

Street. On the 5th of December, following, he was interred in the south aisle of St. Paul's Cathedral, opposite to the monument of Lord Chancellor Hatton. The corpse was followed to the grave by the [d] Earls of Derby and Bridgewater, and many more of the nobility; by the greater part of the Bishops in their rochets; by deans and prebendaries of several cathedrals; and by a multitude of the most learned clergymen in England; proceeding from Sadlers' Hall, in Cheapside. The ceremony was marshalled and directed by George Owen, Esq. York herald, Elias Ashmole, Esq. Windsor herald, and Henry St. George, Esq. Richmond herald. The funeral service was read by the Bishop of London. Over his grave a noble monument was soon afterwards placed, which in no respect detailed a flattery. It bade the reader to look for no other epitaph upon the Bishop than his name; and to consult not the marble but his reputation; of which, indeed, if there could be any ignorant of it, these were the records; that it was he who, among the first, [e] aided the Church of England,

[d] Twells's Life of Pocock, §. 3. See also Bliss's very valuable Additions to Wood's Fasti Oxon. sub an. 1645.

[e] His own fine avowal, alluding to the evil days and evil tongues on which he was fallen, when employed in behalf of the Church of England, must not here be overpassed. "Sic

while groaning under the tyranny of the usurpation; who removed the scandalous aspersions cast upon the Clergy, while trampled upon by the rebellious and profane rabble; who brought honour to the Reformed Religion professed among us, while carrying on and completing, in spite of the most malicious opposition, the Polyglot Bible. The whole inscription was as follows:

[f] Manet heic novissimam Resurrectionis Angeli tubam
BRIANUS WALTONUS,
Cestriensis Episcopus.
Epitaphium aliud ne quæras Viator,
Cui luculentum est vel ipsum nomen Epitaphium:
Quod si explicatius velis,
Famam consule non tumulum.

---

bona pro malis rependendo, Patris cœlestis filios nosmet probare studemus, et Magistri summi discipulos, necnon *Ecclesiæ Anglicanæ, utut jam despicatæ, monumentum perenne erigere, in omne ævum duraturum, quo omnibus pateat eam, cùm maximis angustiis premeretur, oraculorum divinorum et animarum curam non deposuisse, nec defuisse inter ejus filios qui, etsi σκύβαλα et περικαθάρματα τοῦ κόσμου et πάντων περίψημα habeantur, ejus auspiciis opus, quo orbi Christiano utilius post canonem SS. Scripturæ consignatum nullum evulgatum (absit invidia verbo) elaborarunt.*" Præf. in Bib. Polyglott.

[f] Lloyd's Mem. It is very incorrectly printed, say the authors of the Biographia Britannica, in the General Dictionary, in Browne Willis, and elsewhere. It is here copied from Lloyd's Memorials.

Interim
Hic ille est, si nescire fas sit,
Eximius Doctor,
Qui sub nupera Tyrannide labanti Ecclesiæ
Suppetias cum primis tulit;
Clero à Rebelli Profanaque Plebe conculcato
Improperium abstulit;
Religioni apud nos Reformatos professæ
Gloriam attulit;
Dum,
Fremente licet Gehenna,
Bibliâ Polyglotta summo præ cæteris studio excoluit,
Et excudi procuravit:
Inde
Utrinque Testamentum promeruit monumentum,
Et maximis impensis posuit.
Quare
Longo titulorum syrmate superbire non indiget,
Qui nomen jam scriptum habet
In Libro Vitæ.

Decessit Vigiliis Sti. Andreæ, Nov. 29. { Ætatis LXII. Consecrationis I. Salutis MDCLXI.

I know not whether the bishop left any family. But there appears a person, of [s] both his names, and of the same college in Cambridge, who took his first degree in 1676, and that of doctor of laws in 1688. In 1683, the books of this most learned prelate were advertised to be sold, with the invit-

[s] Camb. Grad. Book.

ing designation of "[h] bishop Walton's *famous Library.*" Famous and truly valuable, indeed, we may well believe it; nor may we forbear to deplore the dispersion of it. We read with envy the following little notice respecting it, and with unavailing sorrow that of the article no further trace remains. "[i] I asked him," says the fortunate purchaser, speaking of a bookseller, "to shew me *some other Manuscripts* which I was informed he had; and which he did: and, among others, *a valuable Manuscript of a Greek Testament, which formerly belonged to bishop Walton, who published the Polyglot Bible.* These I cheapened, &c."

From these humble remembrances of the [k] first promoter, the chief compiler, and the sole editor, of the London Polyglot Bible, I proceed to mention, with a view to shew what each contributed, rather than to pretend a complete account of any,

[h] L'Estrange's Observator, "Aprill 14. 1683. Bishop Walton's famous Library will be exposed to sale by Auction upon the 30th day of this present Aprill. By Samuell Carr, at his house, at the King's Head in St. Paul's Church-yard. Where Catalogues may be had gratis."

[i] A Vindication of King Charles I. proving that he was the author of Εικων Βασιλικη. 3d. edit. 4to. Lond. 1711. p. 13.

[k] Such are the titles which Dr. Twells has justly bestowed on bishop Walton. Life of Pocock, §. 3.

those[1] who brought their learning into this treasury. Indeed several of these persons have not wanted biographers worthy of them, familiar to every reader of taste and judgment; and of such, as are mentioned incidentally only in various publications, it is now too late to expect regular narratives. The least, however, of the labourers, in so noble a work, cannot be recalled to notice without grateful respect. "*Digni sanè illi qui laudarentur, sed indignus ego qui laudem.*"

[1] See the Præf. in Bib. Polyglott. "Etsi verò multi sunt, &c." ad fin.

CHAPTER V.

Of Dr. Walton's Assistants.

I. "THE next book to the Polyglot Bible for labour and worth, and which is always to be named with it, is the Heptaglot Lexicon of Dr. *Castell.*" Such is the just remark of a biographer of Dr. Lightfoot. Indeed, in the Preface to the Polyglot, Dr. Walton speaks of this Lexicon [m] prospectively as a supplement to his own work. With notices of Dr. *Castell,* therefore, the present chapter may properly begin.

Dr. *Edmund Castle,* or *Castell,* was a younger son of Robert Castell, Esq. of East Hatley, in

[m] "Ne quis verò Grammaticas et Lexica singularum linguarum desideret, quo fructus uberior ex hoc opere percipiatur, (licèt hæc ad Opus Biblicum propriè non pertineant,) viri quidam docti et linguarum periti, *qui in hac editione operam fidelem nobis præstiterunt, in animo habent aliud volumen edere;* in quo, præter Grammaticalia præcepta etiam Linguarum Orientalium quæ in Bibliis nostris occurrunt, Lexicon generale absolutum *Hebraicæ, Samaritanæ, Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ,* et *Persicæ,* secundum Schindleri Methodum in Pentaglotto suo, conficere decreverunt, in eorum usum qui subsidium ad sumptus perferendos conferre velint, *cujus Specimen luculentum nuper impressum ediderunt.*" Præf.

the county of Cambridge; where he was born in 1606. He became a pensioner of Emmanuel College, Cambridge, in 1621; from which he removed, many years afterwards, to St. John's College, for the advantage, as some have said, of the library there. In the early part of his life, he had been Vicar of Hatfield-Peverell, in Essex; and afterwards Rector of Woodham-Walter, in the same county; both which he resigned at different periods. He was also Rector of Higham-Gobion, in Bedfordshire; which benefice he retained till his death. He was appointed professor of Arabic in the University of Cambridge in 1666, and a prebendary of Canterbury in 1667. He was also chaplain in ordinary to king Charles the second. Possessed of these honours, he died in 1685.

The commencement of his labours upon the Lexicon appears to have been in the [n] same year,

[n] Dr. Walton, in the preceding note, mentions the specimen of the Lexicon as then (1657) published; and speaks of more than one as employed in it. Nor has Castell omitted, in his Preface, to notice partners in his toil; yet some of them at length deterred by the immensity of the undertaking from further concurrence; some remaining long with him, as Murray, Beveridge, and Wansleb; but Lightfoot always, as *without him*, he has said, *his work could never have been so entire as it is*. See Strype's Life of Lightfoot, p. xxi. It appears also that Mr. Samuel Clarke was another of the *viri docti*, alluded to by Dr. Walton, in the following

which presented to the public Dr. Walton's proposals for his Bible. For this Lexicon, which

very interesting account, in 1661, both of Castell and his work. "Dr. Castell, *whose labours about the Biblia Polyglotta were not inferior to any one's*, and Mr. Clarke, *an assistant also in the Great Bible*, persevering in their endeavours to do yet more good, about three years since printed some Proposals for the printing of Grammars and Lexicons for the Languages in the Great Bible. In Cambridge they found good acceptance, and Dr. Castell professeth he received no where so much encouragement for the work as there; and when some number of subscribers had paid the first summ, they began to open the press. *But Mr. Clarke, is called to an office in Oxford.* Dr. Castell yet resolves to go on *cum bono Deo;* and with the assistance of such persons as were fit for the work, and patient, *he hath finished all the first tome:* the other tome now in the press, and the Grammars, will be finished as soon as may be with convenience. *That which hath retarded the work, has been the paucity of subscribers, besides the unfaithfulness of some that subscribed.*—Dr. Castell is a modest and retired person. Indefatigably studious, (and for many years his studies were devoted to these Eastern languages,) he hath sacrificed himself to this service; and is resolved, for the glory of God and the good of men, to go on in this work, though he die in it, and the sooner for the great pains it requires; *so great that Petræus and some others, that were engaged by him to assist, were forced to desist, as being unable to endure such Herculean labours.* I never see Dr. Castell, nor think of him, but his condition affects me. He hath worn his body in the unexpressible labours, which the preparations of such a work for the press require. He hath been forced to sell

was published in 1669, has been described as "a work of seventeen years; *a seventeen years' drudgery*, as he himself styled it in one of his Letters; in which, besides his own pains, he maintained in constant salary seven English and as many strangers for his assistants; all which died some years before the work was finished; and the whole burthen fell upon himself; though by God's grace he at last finished it, before it finished him."

Yet, thus employed, he did not hesitate,

some part of his no great temporal estate, to procure money for the paying off the workmen at the press; the money subscribed falling short, and there being such a scarcity of persons so nobly affected as to contribute. God preserve him in health, that he may lay the head-stone; God raise up some, that may move others of ample fortune to ennoble themselves, by encouraging a work of so universal and diffusive a good; God reward him in the comforts—of this life also! Persons, deserving highly for their endeavours of the publick good, would have found not less encouragement in the heathen world. Such an one at Athens would have had the favour of the *Prytaneum*. Would such places were erected in Christendom!" Letters of Dr. Worthington to Hartlib, Ep. xvi. Sep. 9. 1661. p. 280, et seq. Dr. Pocock was also an assistant to Castell. Castell petitioned Cromwell to have five thousand reams of royal paper, excise and custom free. See Dr. Twells's Life of Pocock, §. 3.

° Strype, Life of Lightfoot, Prefixed to Lightfoot's Works, p. xxi.

though he worked [p] most laboriously for it, to render many important services to Dr. Walton; in a [q] manner too which illustrates the great modesty, as well as erudition, which Dr. Walton, in [r] acknowledging those services, has not overpassed. His labours upon the Samaritan, the Syriac, the Arabic, and the Ethiopic versions, with notes upon all of them; and his Latin translation of the Canticles in the last-named language; are what the Preface to the Polyglot records. In the sixth volume of the Polyglot, his [s] further assistance of collation is gratefully noticed. Yet these acknowledgments have not been considered equal to his services. For he is

[p] Sixteen or eighteen hours a day between the Polyglot and the Lexicon! He accounted it a kind of idle holiday, if at any time this space of study was shortened! "Mihi verò in molendino hoc per tot annorum lustra indesinenter occupato, *dies ille tanquam festus et otiosus visus est, in quo, tàm Bibliis Polyglottis quàm Lexicis hisce promovendis, sexdecim aut octodecim horas dietim non insudavi.*" Epist. Dedic. in Lexic.

[q] Speaking of the Manuscripts which Dr. Walton spared neither cost, nor labour, to procure for the Polyglot, he adds; "Cujus etiam vigilantiæ, studiisque indefessis, debetur, *quòd conatus nostri, qui in eadem arena desudavimus, aliquid hic in bonum publicum protulerint.*" See his Præf. in Animadvers. Samarit. in Genesin, Bib. Pol. vol. vi.

[r] Præf. in Bib. Polyglot.

[s] Vide Collat. Pentateuchi Hebraici cum Samaritico, Bib. Polyglot. vol. vi.

[t] said to have also translated several of the Books of the New Testament, and the Syriac version of Job, where differing from the Arabic. To the neglect also, which his generosity experienced, there is a pointed reference in the Preface to his own Lexicon. On him, as on other learned assistants, Dr. Walton mentioned that he had bestowed gratuities; but mentioned not, that Dr. *Castell* had spent upon the work, as he himself [u] tells us, both the gratuity for his assistance, and a thousand pounds besides, partly of his own private fortune, and partly solicited from the liberality of others.

That a scholar so learned, and so generous, should have been compelled to utter the pangs of disappointment, and grief, and sorrow, who will not deplore? His health was [w] impaired; his

[t] Nichols, Supplement to the Origin of Printing, p. 291. Literary Anecdotes, vol. iv. p. 24.

[u] Præf. in Lex. p. 1. "*Honorarium illud*, quod in Præfatione Waltoniana dicor accepisse, *in illud ipsum opus non refundebam tantùm omne, sed mille plus minus libras ad promovendum illud, partim ab aliis solicitando procurabam, partim ipse donabam ultrò.*"

[w] Epist. Dedic. in Lex. "Mitto privata quæ corpori in curriculo hujus operis contigerunt mala, *membrorum confractiones, luxationes, contusiones*; quodque præ omnibus hisce gravissimè dolet, *oculorum lumen, perpetuis atque indefessis vigiliis, tantùm non ademptum.*" Again, Præf. in Lex. "Per plures annos, jam ætate provectus, et *una cum patri-*

sight almost lost; his fortune greatly injured. "[x] See and pity his condition," says the feeling biographer of Dr. Lightfoot; "see and pity his condition, as he sets it out in one of his Letters to Dr. Lightfoot, where he says, *He had spent twenty years in time to the publick service, above* 12,000*l. of his own estate, and for a reward was left in the close of the work above* 1800*l. in*[y] *debt.* Thus he kept his resolution, though it was as fatal to him as useful to the world. For, in the beginning of the undertaking, he resolved to prosecute it, though it cost him all his estate, as he told Mr.[z] Clarke! This forced him to make his condition known unto his Majesty, wherein he petitioned, *that a jail might not be his reward for so much service and expence.*"

monio satis competenti, exhaustis etiam animi viribus, oculis caligantibus, corporis variis in hoc opere confractis et dislocatis membris, relictus sum solus, sine amanuensi, aut vel correctore ullo!"

[x] Strype, ut supr.

[y] See also Castell's Epist. Ded. in Lex. "Opus, in quo millenas [libras] multò plures infaustus exhausi, præter plurima atque ingentia valdè quæ contraxi debita."

[z] Another of Dr. Walton's assistants, and Dr. Castell's especial friend. See Bib. Polygl. vol. vi. See also before note ([n]).

Nor did his work escape illiberal and malicious remarks. Yet, in a Letter to Dr. Lightfoot, he suppressed his vexation with the consolatory reflection, that "[a] one Dr. Lightfoot was more to him than ten thousand such censors. Besides some few others amongst ourselves, I have," he continues, "a Golius, a Buxtorf, a Hottinger, a Ludolfo, &c. in foreign parts, that both by their letters, and in print, have not only sufficiently, but too amply and abundantly for me to communicate, expressed their over-high esteem of that, which finds but a prophet's reward here in its close."

Still amidst all these adverse circumstances, he was upon the constant watch for whatever might advance the progress of oriental and biblical learning. The following Letter, written by him in 1664, is a curious proof of this. "[b] Though I perish, it comforts me not a little to see how Holy Writ flourishes. I lately received an Armenian Psalter given me by Professor Golius, come newly off the press; where they are printing, at Leyden, the whole Bible in that language. The Old Testament is there printing in the Turkish language, perfected by

[a] Strype, ut supr. p. xxvi.

[b] Ibid. p. xxiii.

Levinus Warnerus. The New Testament in Turkish, done by Mr. [c] Seaman, is just now in the press at Oxford; of which I have some sheets by me; as I have also of the old Gothic and Anglo-Saxon Gospels, now printed with a Glossary to them at Leyden. Mr. [d] Petræus hath

[c] According to Dr. Worthington's account, where he is speaking of Castell's Lexicon, this Mr. Seaman was another assistant to Dr. Castell. "The care for the Persian Lexicon and Grammar doth chiefly lie upon Mr. Seaman, of whose skill in the Turkish language I wrote to you heretofore; the same that out of Turkish MSS. translated and published the Life of Sultan Orchan. He hath translated some of the New Testament into that language." Dr. Worthington's Letters to Hartlib, Ep. xvi. Sept. 9, 1661, p. 282. In 1666, the New Testament in Turkish, by this Mr. Seaman, was published at Oxford.

[d] Dr. Worthington also says, at this time, "I am glad Petræus is publishing his translations of the Lesser Prophets. In what language are they? He is most for the Coptic language." Letter to Hartlib, October 26, 1661, p. 296. The translations to which Dr Worthington alludes must be those of Jonah, Joel, and Malachi, Ethiopic and Latin, published by Petræus in 1660 and 1661. Petræus published the first Psalm in *Coptic*, Arabic, and Latin, in 1663. The following may be added to Bishop Marsh's valuable account of *Translations of the Scriptures into the Languages of Africa*: "Fragmenta *Basmurico-Coptica* Veteris et Novi Testamenti, quæ in Museo Borgiano velitris asservantur, cum reliquis Versionibus Ægyptiis contulit, Latinè vertit, necnon criticis et philologicis adnotationibus

printed some parts of the Old Testament in the Ethiopic; and hath many more prepared both in that and the Coptic language. The [e] Lithuanian, of which I have a good part by me, and the [f] New England Bibles, I need not name. I have a specimen of a Turkish dictionary, printed at Rome, and of a Chaldee dictionary in folio in the Hebrew language, composed by [g] Leonard Cohen

illustravit W. F. Englebreth, Eccl. Lyd. &c. Verbi Divini Minister, et Præpos. Honor. 4to. Havniæ, 1811. This is a very curious and important work.

[e] A Lithuanian translation of the Bible, made by Chylinsky, was printed in London in 1660. Chylinsky published at Oxford an account of this translation in 1659, which had then been finished; to which the approbation of many learned members of the University is added, dat. Nov. 15, 1659.

[f] Bishop Marsh says, that there are only two American languages, into which the whole Bible has been translated; the Brasilian, and the Virginian. The former, however, has never been printed; the latter was printed at Cambridge in New England, the New Testament in 1661, the Old Testament in 1663. Transl. ut supr. p. 98. To these Dr. Castell must be considered as referring, the whole Bible not being reprinted in New England before 1685.

[g] Dr. Castell must mean David (not Leonard) Gohen de Lara; to whose rabbinical dictionary he refers in the Preface to his Lexicon. This person is the author of a remarkably curious philological work, entitled עיר דויד, sive, De Convenientia Vocabulorum Rabbinicorum cum Græcis et quibus-

de Lara; which our ὁ μακαρίτης Professor Buxtorf much desired he might live to see finished: 'tis said to be now near its period at the press.

One would have rejoiced to find the publication of the Heptaglot Lexicon bringing compensation to its noble-minded editor. Yet the [h] slender sums which the recommendatory letters of the king to the bishops and noblemen, and of the archbishop and bishops to [i] others, produced in aid of Dr. Castell's work, only serve to shew the inauspicious period in which he sought assistance; and argue a want of means, we should hope, rather than of discernment or of feeling.

dam aliis Linguis Europæis. 4to. Amst. 1648. He says, that this had been his study for twelve years: "Mihi quidèm is labor annis stetit duodecim." Præf.

[h] Epist. Dedic. in Lex. "Enimverò *universæ hæ literæ*, plus minus, *septingentas libras tantùm* mihi porrexerunt ad promovendum opus!"

[i] The king's letter in 1660, was followed by one from the Archbishop of Canterbury to the clergy in 1663, before which, application had been made to the Convocation in 1661. See Kennet's Register, p. 493. There were also other letters circulated in behalf of this great undertaking. But Dr. Castell has told us, in the preceding note, how little *they all produced*; about seven hundred pounds; not near a tenth of the sum, which he himself had advanced upon the work! The king's letter, the archbishop's, and another signed by several bishops, are prefixed to the Lexicon.

How slow must have been the sale of it; when in 1673, he could [k] communicate to a friend, that he had at least a thousand copies left! At the time of his death, about five hundred copies are supposed to have been unsold. One hundred, with other books, he left to Dr. Compton, Bishop of London, as an acknowledgment of very high obligations to him. The unsold copies were [l] placed, by his niece and executrix, in a room in one of her tenants' houses, where they were exposed to the ravages of rats; by which they were so mangled, that, on her death, her executors could scarcely form one complete copy of them. The whole formed a load of waste paper, which was sold for seven pounds! Besides this loss of copies, three hundred more of them, as far as the work had then proceeded at the press, [m] perished in the fire of London; and with them part of his library and furniture. The first volume seems to have been published [n] in or before 1663; and of

[k] Original Letter from Dr. Castell to Mr. S. Clarke. Nichols's Literary Anecdotes, vol. iv. p. 695.

[l] Dibdin, Introduction to the Greek and Latin Classics, 3d edition, vol. i. p. 25.

[m] Epist. Ded. in Lex. "Pars etiam bibliothecæ meæ, cum multa supellectile et tricenis Lexici Heptaglotti exemplaribus, in flammis periit Londinensibus."

[n] It looks as if it had been finished at the press in 1661, by the following observation of Dr. Worthington. "I

the second volume great part must have been printed at the time of the fire ; which calamitous event, however, [o] greatly impeded its progress.

But Dr. *Castell* has not omitted to [p] enumerate

wish them good success at the press about *the other volume of the Lexicon ;* and that Dr. Castell may have a better gale to carry him to the desired port." Ep. xix. November 14, 1661, p. 300. But that the first volume had appeared in 1663, I gather from the Diatriba de Chaldaicis Paraphrastis, eorumque Versionibus, &c. By T. Smith, of Oxford, published in that year; in which, at p. 99, he cites, with proper respect, Dr. Castell, to a radix in col. 1622 of the said volume of the Lexicon.

[o] Epist. Ded. " Mitto alia magis publica, Bellum nationale, Pestem sævissimam, et miserandum urbis Incendium ; quibus omnibus diutiùs multò ut protractum fuit hoc antea languens negotium, ita supra modum ingravescebant simul onera mea et impensæ.

[p] Præf. in Lex. " Coronidis loco, agnoscenda hic atque publicanda meritò illustrissimorum virorum (in tanto tamque longo plurimorum annorum decursu, non multorum quidèm) beneficentia, qui opus hoc neglectum, et casibus diris ac durissimis languescens nimìs, donariis suis amplis atque munificentia perbenignè excitarunt ac promoverunt. Then follow the names of the *King*, the Earl of *Bridgewater*, Viscount *Grandison*, Sir *Edmund Fortescue*, Sir *Norton Knatchbull*, Sir *Thomas Rich*, Sir *Thomas Wendy*, *F. Theobald*, Esq. the Archbishop of *Canterbury*, and the Bishops of *Durham*, *Ely*, *Lincoln*, *Winchester*, *Chichester*, *Norwich*, *Bath* and *Wells*, and *Salisbury*. Dr. Castell adds, " Est adhuc honoratissimus unus, vel alter alius, quos intra velum latere jubet prudentia, et rerum ratio."

many noble patrons of his work, and to acknowledge subscriptions towards repaying his expences. Nor is it probable that he died poor. In 1684 he is found [q] completing the purchase of a small estate in Hertfordshire; and the inventory of his goods, taken after his decease, [r] presents the remains of a respectable establishment, not without a coach also and a pair of horses. He appears not, like Dr. Walton, to have been deprived of his rectory in Essex, during the great rebellion. Yet he complains of the [s] civil war, as well as of the plague and of the fire of London, in the melancholy detail of his impediments and losses. He [t] bequeathed his Oriental Manuscripts to the Public Library of the University of Cambridge. His notes upon the Pentaglot Lexicon of Schindler, in an interleaved copy of the work, forming three volumes, are preserved among the Manuscripts of Sidney College in that University; to which society they were [u] presented by Mr. Theophilus

[q] Nichols, Literary Anecdotes, vol. 4. p. 695.

[r] Ibid. p. 697—699.

[s] See note (o) p. 175.

[t] Nichols, ut supr. pp. 28, 29.

[u] Edm. Castelli Notæ in Lexicon Schindleri propriâ manu scriptæ. Biblioth. Coll. Sidney-Suss. h. l. dedit T. Pickering, S. T. B. ejusdem Coll. Soc. et Canonicus Dunelm. The

Pickering, one of the fellows soon after the time of Dr. Castell, and a prebendary of Durham. To Emmanuel College Dr. Castell [w] left some printed books, and to St. John's a silver tankard. The rest of his library, "*quam ingenti sumptu et summa diligentia* ex ulteriùs Europæ partibus sibi procuravit," &c. was sold by auction at Cambridge in 1689.

It has been said that, "[x] we know nothing further published by Dr. Castell, excepting a thin quarto pamphlet, in 1660, entitled [y] *Sol Angliæ Oriens Auspiciis Caroli II. Regum Gloriosissimi.*" He certainly published also a very curious and valuable [z] Oration upon the Arabic Language,

three volumes abound with notes; and we may form a notion of their great value, when in the Preface to his own Lexicon we find Dr. Castell referring to "*Schindleri* [Lexicon] quod ferè integrum in hoc opus transfudimus."

[w] Nichols, ut supr.

[x] Ibid. p. 24.

[y] Printed in 1660. The dedication is to the king, which closes thus: "*Carmina sua illis linguis, quæ in Lexico*, quod sub prelo est, *Polyglotto Orientali, exhibentur*, humillimè offert, suo et sociorum nomine Edm. Castell, S. T. B."

[z] It is remarkable that this Oration should have hitherto been overpassed by those who have written concerning Dr. Castell, as he expressly refers to it in the Preface to his Lexicon. The whole title of it is, "Oratio in Scolis Theologicis habita ab Edmundo Castello S. T. D. et Linguæ Arabicæ in Academia Cantabrigiensi Professore, cùm Prælec-

which indeed deserves to be well known. It recommends, among other eulogies, this language on account of its copiousness; and speaks of its numerous words so comprehensive, as, singly, to express whole sentences. It informs us, that the Arabians and Syrians possessed some writings of Plato, Aristotle, Livy, Galen, Dioscorides, and even of the Christian Fathers, to which Europeans were utter strangers. It relates advantages which have been derived from it to the study of the civil and canon law, and also of medicine. It especially details several errors and obscurities, into which expositors of Avicenna have run. It moreover displays abundant sacred criticism, and investigates several Oriental Versions of Scripture.

In the preceding publication, the *Sol Angliæ*, &c. congratulating the king upon his return in Polyglot verses, the introductory poem notices the Polyglot Bible with admiration and gratitude. And now reverting to Dr. Castell's principal work, I adopt in conclusion the very judicious remark upon it of no ordinary pen, "[a] that it is a work which has long challenged the admiration,

tiones suas in secundum Canonis Avicennæ librum auspicaretur, quibus via præstruitur ex Scriptoribus Orientalibus ad clarius ac dilucidius enarrandam Botonologicam S. S. Scripturæ partem, opus à nemine adhuc tentatum." 4to. Lond. 1667.

[a] Dibdin, ut supr. pp. 26, 27.

and [b] defied the competition of foreigners; and, *which, with the great Polyglot of Walton, its inseparable and invaluable companion, has raised an eternal monument of literary fame.*"

II. Of Archbishop *Usher* so many [c] biographical

[b] Some improvements have been made, and some proposed, upon Castell. The Persic Lexicon is a part of Dr. Castell's work, which has been undervalued, Dr. A. Clarke says, by such as either did not or could not consult it: but it is an excellent work; and to it even *Meninski* and *Richardson* are indebted for a multitude of articles: its chief fault is want of distinct arrangement: the words are sadly intermixed, and many Persian words are printed with Hebrew types, probably because they had but few Persian characters. Bibliograph. Dict. Vol. I. p. 269. I may add, that lately the following remark has been made in regard to the Syriac part. "Vocabula Syriaca, in Jobo obvia, apud Castellum autem in Lexico desiderata, accuratè enotavi. *Qui Castellianum Lexicon quotidianis manibus terunt, benè intelligunt, quæ quantaque in Lexicographia Syriaca adhuc præstanda supersint,* neque parvam hanc messem in contemptu habebunt, sed potius his candidè mecum fruentur." Vid. Curæ Hexaplares in Jobum è Codice Syriaco-Hexaplari Ambrosiano-Mediolanensi. Scripsit *Henricus Middeldorpf*, Phil. et Theol. D. Hujusque P. P. O. in Universitate Litterarum Vratislaviensi. 4to. Vratislaviæ, 1817. p. xi.

[c] Besides Sir James Ware's works, see particularly in English, Dr. Bernard's Life and Death of the Archbishop, &c. 1656; Dr. Parr's, prefixed to his Letters, &c. 1686, Gen. Dict. Biograph. Brit. And in Latin, Dr. Dillingham's, 1700; and Dr. Smith's, 1707.

accounts exist, and so well known are the works, that it seems almost needless to say more of him here, than that he was the constant friend and helper of Dr. Walton. Yet some dispersed remembrances of this eminent prelate may, perhaps, be found not an uninteresting addition to the notice of his share in the Polyglot. No less mild than he was learned, he has been represented by bishop Burnet as having too gentle a soul to manage the rough work of reforming abuses, and as possessing with his great and vast learning, a truly apostolical mind; in a word, as one of the greatest and best men which the age, or perhaps the world, has produced. He was born at Dublin in 1580; and was admitted into Trinity College there in 1593. In 1607 he was appointed professor of divinity in that University; in 1620, bishop of Meath; and in 1625, archbishop of Armagh. Upon the breaking out of the Irish Rebellion, he withdrew into England; and was nominated to the see of Carlisle; from which, however, he derived little advantage, owing to the troubles which also befel this country. He fixed upon Oxford as a residence for at least three years; and [d] there perhaps formed his intimacy with Dr. Walton. Chosen one of the Assembly of Divines, he dis-

[d] See before, in this vol. p. 27.

dained, however, to join them; although his name had been placed among them, together with that of "Dr. Stiles parson of St. George's neer the bridge, [e] *by the burgesses for the Universitie of Oxford.*" Who can wonder at the disdain of *Usher*, when the indignation of [f] Milton also against the men of this convention has been very strongly expressed? The good prelate continued to pursue the worthier course of illustrating, amidst many troubles and privations, his character as an

[e] The names of the Orthodox Divines, presented by the Knights and Burgesses of severall Counties, Cities, and Burroughs, as fit persons to be consulted with by the Parliament, touching the Reformation of Church Government and Liturgie, April 25, 1642. Single sheet, printed at London by John Franck, 1642. Archbishop Usher is the first person named. Milton, in his justly severe animadversions upon these reformers, calls them "a certain number of divines, not chosen by any rule or custom ecclesiastical—*only as each member of parliament in his private fancy thought fit, so elected one by one.*" See Milton's Hist. of England, B. 3. It appears that some doubt had arisen as to the *propriety* of Usher's being chosen, which gave occasion to a pleasant remark from Selden: "The house of parliament—making a question whether they had best admit bishop Usher to the Assembly of Divines, he [Selden] said, they had as good enquire whether they had best admit *Inigo Jones, the king's architect, to the company of mouse-trap makers!*" Append. ad. Lib. Nigr. Saccarii, à T. Hearne, vol. 2. p. 594. Cited by Dr. Grey, Notes on Hud. i. 1.

[f] Milton, Hist. of Eng. ut supr.

antiquary, historian, and divine; and died in March 1655-6. Cromwell, who professed respect for him, ordered his remains to be interred with pomp in Westminster Abbey; but venturing not beyond the confines of *generosity by halves*, or rather by thirds, he brought upon the relations of the archbishop a very heavy expence in the business of the funeral. The Usurper, it seems, thought the solemnity a good method to make himself popular; though he appears to have managed it with the address of a cheap undertaker, rather than with the liberality of a public governor.

To archbishop *Usher* Dr. Walton has acknowledged himself so much indebted, in regard to the formation and completion of the Polyglot, as to place him at the head of his literary benefactors

[g] See Dr. Parr's Life of Usher, p. 78. "I should not have said so much on this subject, had it not been to shew the world the *intriguing subtilty of the Usurper, even in this small affair;* and that for the expence of about 200*l.* out of the deodands in his almoner's hands, (which was nothing to him,) he was able to put those he accounted his enemies [the archbishop's relations] to *treble that charge.*"

[h] Parr's Life, &c. ut supr.

[i] Præf. in Bib. Polygl. "Inter quos primas merito tenet Primas ille Reverendiss. Hyberniæ, *Jacobus Usserius,* Archiepisc. Armachanus, ὁ μακαρίτης, cui inter alias virtutes hæc propria laus erat nil proprium habere, sed ex effusa bonitate omnia in Reip. Literariæ bonum communicare; qui ex instructissima sua bibliotheca libros plurimos MSS. et

Justly relying on the judgment and learning of the prelate, Dr. Walton failed not to consult him on every difficult point; and how often he has bowed to that learning and judgment, his critical treatises in the last volume of the Polyglot and his vindication of the whole work abundantly shew. Of the great importance of the sixteen Manuscripts collated by *Usher*, the various readings of which are admitted into the Polyglot, mention has been [k] already made.

I shall now exhibit, as in [l] alliance with the history of the Polyglot, some curious passages, selected from the letters of archbishop *Usher* and his friends; exemplifying his ardour in the pursuit of whatever might promote Oriental and biblical criticism.

"[m] Dublin, Apr. 16. 1622. I desire to have some news out of France concerning the Samaritan Pentateuch; and how the numbers of the

impressos variorum idiomatum nobis libenter commodavit, consiliumque suum, quando ipsum convenirem, libenter impertivit, quò in multis me adjutum profiteor, haud iniquè tamen tulit, quo erat animi candore, si in quibusdam dissensum liberè profiterer."

[k] See before, p. 79.

[l] In perusing these curious notices of literature, we shall not forget Dr. Walton's acknowledgment of the curious books, manuscript and printed, which the library of Usher afforded him. See the last note but one, and Dr. Walton's letter to him, p. 62.

[m] Parr's Letters of Abp. Usher, &c. p. 81.

years of the Fathers, noted therein, do agree with those which the Σαμαριτικὸν hath in Græcis Eusebianis Scaligeri; also whether Fronto Ducæus's edition of the Septuagint be yet published." *Usher (then bishop of Meath) to Selden.*

"Aleppo, Aug. 29. 1624. May it please your Lordship to take notice, that your letter of the 24th of January, in London, came to my hands the 14th of July, unto which I have given due perusal; and, perceiving your Lordship's pleasure thereby, omitted no opportunity, neither any time, but the very day that I received it began to look out for those books you writ for. The five Books of Moses in the Samaritan character

* This letter exists in manuscript among Dr. Ward's Adversaria in Sidney College, Cambridge; and was probably sent by Usher to Dr. Ward.

† Dr. Bernard says, that the archbishop "had four [*Samaritan Pentateuchs*] sent him by a factor, [the writer of the above letter,] whom he employed for the search of things of that nature; and were thought to be all that could be had there. He gave one to the library at Oxford; a second to Leyden, for which Ludovicus de Dieu gives him publick thanks in a book dedicated to him; a third to Sir Robert Cotton's library; and the fourth (having as I take it compared it with the other) he kept himself. The Old Testament in *Syriack*, a rarity also in these parts, was sent to him from thence not long after." Dr. Bernard's Life of Usher, 1656. p. 85. Dr. Parr relates, that "by the means of Mr. Thomas Davis, then merchant at Aleppo, Usher procured one of the first *Samaritan Pentateuchs* that ever was brought into these western parts; as also the Old Te ta-

I have found by a meer accident, with the rest of the Old Testament joyned with them: but the mischief is, there wants two or three leaves of the beginning of Genesis, and as many in the Psalms; which, notwithstanding, I purpose to send by this ship, lest I meet not with another; yet I have sent to Damascus, and if not there to be had, to Mount Gerizim; so that in time I hope to procure another, which shall contain the five Books of Moses perfectly. I sent a messenger on purpose to Mount Libanus and Tripoly for the Old Testament in the Syriack tongue; but he returned without it, and brought word that there I might have one after two months, but could not have it time enough to send by this ship. But I pray understand, that by the Syriack tongue they mean here the Chaldean; and every man tells me it is all one, the Syrians and Chaldeans being one and the same people, but questionless the same language: therefore if your

ment in *Syriack*, much more perfect than had hitherto been seen in these parts; together with other manuscripts of value. *This Pentateuch, with the rest, were borrowed of him by Dr. Walton, and by him made use of in the Polyglot Bible.*" Life, &c. p. 36. Not long before, a priest of the Oratory at Paris had received from the famous traveller, Pietro della Valle, another copy of the *Samaritan Pentateuch*, which he placed in the library belonging to his order; from which copy Morinus published it in the Polyglot of Le Jay.

Lordship mean, and desire, to have the Old Testament in Chaldean, I beseech you to write to me, by the first over land, that I may provide it by the next ship." *Thomas (afterwards Sir Thomas) Davis to Usher.*

"[p] Aleppo, 16 Jan. 1625. I perceive that my letter, together with the five Books of Moses in the Samaritan character, came in safety to your hands; being very glad it proves so acceptable to your Lordship. I however find myself to have been abused by a Jew, who pretends to have knowledge in that tongue, affirming to me that it contained all the Old Testament. How they read those Books I have enquired (having no better means) of him, who, I perceive, knows no more (if so much) than their alphabet.—A former letter, which it seems your Lordship writ and sent away by Marseilles, I never received: but as for the Old Testament in the Chaldean tongue, my diligence hath not wanted to procure, and to this end sent divers times to Tripoly and Mount Libanus; but could not prevail. I have seen here the first two Books of Moses; but, examining them according to your direction, I found them to be out of the Greek: whereupon I resolved to send to Emmit and Carommit a city in Mesopotamia, where divers of the sect of the Jacobites do re-

[p] Parr's Lett. ut supr. p. 323

main; and after a long time there was sent me (which I received eight days past) the five Books of Moses only, in an old Manuscript, and according to the Hebrew, with a promise ere long to send the rest of the Old Testament. The party that sent me this is the patriarch of the Jacobites in those parts, who writ also that I should have Eusebius his Chronicle, with some of the Works of Ephrem; which if he do, shall be sent by the first good conveyance. Those parcels of the New Testament, viz. the history of the adulterous woman, the second Epistle of St. Peter, the second and third of John, the Epistle of Jude, with the Book of the Revelation, I have procured, and sent them together with the five Books of Moses, and a small Tract of Ephrem, by the ship Patience of London.—I have sought the Old Testament in that tongue which is out of the Greek, and [q] distinguished by certain marks and stars; but I cannot hear of any such. From Emmit I hope to have some good news to write your Lordship, and to send you a catalogue

[q] The archbishop in his directions to Ravius to procure books for him in the East, particularly refers to this: "Libri, quos pro me requiri velim, hi sunt: *Vetus Testamentum Syriacum*, non ex Hebræo factum, (illud enim habeo,) sed *ex Græco versum, atque obelis et asteriscis distinctum*: Polycarpi et Ignatii Epistolæ Syriacæ, &c." Parr's Lett. ut supr. p. 623.

of such books as be here to be had." *The same to the same.*

Aleppo, July, 1625. It is a good while since I writ to your Grace, for want of a good occasion; not presuming to trouble you with unnecessary lines: so trust my long silence will be excused. The five Books of Moses, with those parcels of the New Testament, (which your Lordship writ for,) in the Chaldean tongue, sent you ten months ago, I trust in safety are come to your hands; whereof I should be glad to hear. I have used my best industry to procure those other books that you would have bought, but hitherto have not been so happy as to light upon any of them; such books being very rare, and valued as jewels, though the possessors are able to make little use of them. Amongst all the Chaldeans that lay in Mount Libanus, Tripoly, Sidon, and Jerusalem, there is but one old Copy of the Old Testament in their language extant, and that in the custody of the patriarch of the sect of the Maronites, who hath his residence in Mount Libanus, which he may not part with upon any terms; only there is liberty given to take copies thereof, which of a long time hath been promised me; and indeed I made full account to have been possessed of one ere this time, having

[r] Parr's Letters, ut supr. 320.

agreed for it; but I was deluded; which troubled me not a little: so, in fine, I resolved to send a man on purpose to Libanus to take a copy thereof, who is gone, and I hope in four or five months will finish it; and, by the assistance of the Almighty, I trust to be able to send it by our next ships.—I perceive you would have the New Testament in the Ethiopian language and character, wherein my best endeavours have not wanted; for which purpose I have sent to Damascus, where a few of the Abyssines do inhabit, yet have had no answer thence; and in case I do not prevail there, I purpose to send to Jerusalem, where divers of them do attend upon the sepulchre of our Lord; whence I hope to be furnished, and in due time to send it, with the Old Testament in the Syriack tongue, by the next ships." *The same to the same.*

"[a] Aleppo, November 14, 1626. I take notice, that your Grace hath received mine of the 16th of January, with the books sent you by the ship Patience of London; being very glad thereof, but more joyful that your Lordship finds such content in them; being sorry that I am not able to perform to the full what you desire. The patriarch's name, that sold me the books, is *Jésu Jáb;* which, in the Chaldee tongue, is as much

[a] Parr's Letters, ut supr. p. 371.

as to say, *Jesus give me.* And whereas I writ he was a Jacobite, I pray take notice that he is a Nestorian.—His promise to me he hath not kept, neither could I ever hear of him since he sent me that book now in your Lordship's possession; yet I caused divers letters to be writ to him, and at this present have given order to write to him again: but, as I often writ to your Grace, those books are rare, especially in the Chaldean tongue and character. The greatest part of the Chaldee books are written in the Arab character, which I think you would not have, nor esteem! As for the remainder of the Old Testament in the Chaldee, I have sent a man to Mount Libanus to take a copy thereof, intending to send you the whole Old Testament in one volume; notwithstanding I know you have the Books of Moses and the Psalms; those you have are old Copies, and this will be a new transcript; presuming your Lordship will not think much of the charge, which if I had excepted, would have been very little less than now it will be. *The same to the same.*

"[t] Aleppo, March 14, 1627. May it please your Lordship to take a view of my proceedings for the procuring of such books you gave me order for. Such as I could get, and have in rea-

[t] Parr's Letters, ut supr. p. 301.

diness to be sent by our next ships, are certain books and loose papers in the Samaritan tongue; of what use or value I cannot learn. The Old Testament in the Chaldean, which, after seventeen months' time, is written in a fair character, wanting only the Book of the Psalms, and the second of Esdras. I have used the means I could to procure the New Testament in the Abyssines' language and character, but to this day have not been able. Fourteen days past I sent again to Jerusalem, to try if it, or any of the other books your Lordship would have in the Samaritan tongue, may be had. For obtaining whereof, I have made use of the favour of a gentleman of Venice that is consul in this place, who, I presume, will endeavour to satisfy my great desire in this particular; and if he fail me, I have no farther hopes of prevailing. I am sorry that I can do no better service in a business that may be so beneficial (as your Grace hath intimated) to the Church of God, and so acceptable to yourself." *The same to the same.*

"[u] 1626. When the collators have finished the Acts, I could wish they collated the Epistles with the text which is inserted into the Commentaries of Photius and Oecumenius, Manuscripts in the University library; where there are some

[u] Parr's Letters, ut supr, p. 340.

varieties of reading also, as I remember, noted in the margent in the brief scholies that are written in red letters. Remember me to Mr. Chancy, and learn of him what he hath done for Mr. Broughton's books; intreat him also to look into the Manuscript Psalter, in Hebrew and Latin, in Trinity Colledge library, and thence transcribe for me the last verse save one of the 52d Psalm, which is wanting in our printed Hebrew Bibles; the Latin of that verse (if I forget not) beginneth, *Consilium Mosis*, &c. I would willingly also hear how far he hath proceeded in the Samaritan Bible, and what Mr. Boys hath done in the transcribing of the Greek Manuscript which I left with him: I wish Mr. Green to send me Lucian in Greek and Latin." *Usher to Dr. Samuel Ward.*

"[*] Sidney-College, June 6, 1626. I acquainted Mr. White with your pleasure, and wished him to impart it to the rest of the collators, as touching the collation of the text in the Comments of Photius and Oecumenius. I send you inclosed the Hebrew verses you writ for. They are in Deuteronomy, in the Samaritan Pentateuch. I have not as yet spoken with Mr. Boyse. Mr. Green will send you the two books, Lucian, Græco-Lat. and N. Testam. Syriacum-

[*] Parr's Letters, ut supr. pp. 340, 341.

Lat. Mr. White sendeth up unto you the Variæ Lectiones upon the Psalms." *Dr. Samuel Ward to Usher.*

"[w] London, June 16, 1626. I have dealt with your Chancellor very effectually for the erecting of your Library, to which he is of himself exceeding forward. I have procured him to send unto Leyden for all the printed Hebrew books of Erpenius his library; which together with his Manuscripts, which he hath already, he purposeth to bestow upon your University. I have also perswaded him to send thither for the matrices of the Syriack, Arabick, Ethiopick, and Samaritan letters; and to bestow them likewise upon you. Mr. White hath sent up unto me the Variæ Lectiones of the Psalms, accompanied with a very kind letter. I pray you, tell him from me, that I will keep them as a perpetual testimony of his love and respect to me; whereof he shall find that I will not be unmindful, whensoever either himself, or any of his, shall have occasion to use me." *Usher to Dr. Ward.*

"[x] London, June 23, 1626. Since I wrote unto you last, I have received intelligence from Leyden, that all Erpenius's printed books are already sold; and his matrices of the Oriental

[w] Parr's Letters, ut supr. p. 342.

[x] Ibid. p. 343.

tongues are bought by Elzevir the printer there; so that now you must content yourselves with his Manuscripts only, which are a very rare treasure indeed, and for which your University shall rest much beholden unto your Chancellor. I myself have now received out of Mesopotamia an old Manuscript of that Syrian Translation, of the Pentateuch out of the Hebrew, (the same which St. Basil citeth in his Hexaemeron,) which I make very great account of. The patriarch of the Jacobites in those parts, who sent this, promiseth also to send the rest of the Old Testament ere long. In the mean time I have received the parcels of the New Testament, which hitherto we have wanted in that language, viz. the history of the adulterous woman, the 2d Epistle of Peter, the 2d and 3d Epistles of St. John, the Epistle of Jude, and the Revelation; as also a small Tractate of Ephrem Syrus, in his own language."

The same to the same.

"[y] Drogheda, November 30, 1627. To give you full satisfaction in that which you desired out of my Samaritan text, I caused the whole fifth chapter of Genesis to be taken out of it, as you see, and so much of the eleventh as concerneth the chronology you have to deal with. The letters in the second and third leaf are more

[y] Parr's Letters, ut sup. pp. 803, 805.

perfectly expressed, than those in the first; and therefore you were best take them for the pattern of those which you intend to follow in your print, there being but twenty-two of them in number, without any difference of initials and finals, and without any distinction of points and accents. Matrices may be easily cast for them all, without any great charge; which if you can perswade your printer to undertake, I will freely communicate to him the collection of all the differences betwixt the text of the Jews, and the Samaritans, throughout the whole Pentateuch.—I have likewise the old Syriack Translation of the Pentateuch, which was received from the beginning of Christianity in the Church of Antioch; but neither have I transcribed any thing unto you out of that, nor out of my Arabick Manuscript of Moses; because the former hath but a meer translation of the years of the Fathers, as they are found in our common Hebrew text; and the other is wholly taken out of the LXX. I have had also another book lately sent unto me from the East, intituled, *Otzar Raza*, or rather *Razaja*, a *Treasury of Secrets*, containing a brief Commentary, in the Syriack language, upon the whole Old Testament, (excepting the Book of the Lamentations, Chronicles, Ezra, Nehemiah, and Esther,) and likewise the New, those parts only excepted which are wanting in

our printed Syriack Testaments, (the text whereof I have procured likewise from the patriarch of the Nestorians in Syria,) viz. the 2d Epistle of St. Peter, the 2d and 3d of St. John, that of St. Jude, and the [z] Revelation. In this treasure, among other things worth the observation, are found. 1. A Genealogical Table from Adam to Moses. 2. A Table of the Judges to Samuel. 3. A Table of the Kings of Judah, from Saul to Sedechias. 4. A Chronological Table of the Kings that successively reigned in Babylon, Persia, and Egypt, from thence unto Vespasian; where to Nebuchadnezzar, after the time of Sedechias, are assigned 24 years; to Evilmerodach, 1; to Belshatzar, 2; to Darius the Mede, 3; to Cyrus, 30; to Cambyses, 8; and all this to make 70 years to the second of Darius Hystaspes, from the desolation of Jerusalem, according to Zechariah i. 12." *Usher to Selden.*

"[a] September 19, 1644. According to your Grace's advice, I have made a Persian Lexicon out of such words as I met with in the Evangelists, and in the Psalms, and in two or three Arabian and Persian Nomenclators. So that I have now a stock of above 6000 words in that lan-

z "The Syriack, lately set out at Leyden, may be much amended by my Manuscript Copy." *Archbishop Usher.*

a Parr's Letters, ut supr. p. 509.

guage, I think as many as Raphelengius hath in his Arabick Dictionary. Wherefore I have a greater mind than ever to go to Leyden, and peruse their Oriental Manuscripts, which were procured by the expence of the States; a thing which long since your Grace would have had me to have done. But yet considering my Lecture in Oxford, (though as yet it cannot be read,) it will not be fit for me to go without special leave from our honourable Chancellor, and two or three more of the Lords of his Majesties Privy Council. I shall, therefore, desire your Grace to procure this favour for me in writing, with this caution, that my absence for a while may be no prejudice to me at home; especially since my journey is for the improvement of learning, and for the publishing of some of those books which I have long since finished. There I shall have an opportunity of printing your Grace's Map, and of perfecting and publishing that Discourse of Dr. Bainbridge concerning the *Periodus Sothiaca;* and I hope your Grace will think of something else, in which I may be serviceable to you, and useful to the commonwealth of letters." *Mr.* [b] *John Greaves to Usher.*

[b] Brother of Mr. Thomas Greaves, another of Dr. Walton's assistants.

"[c] Sept. 27, 1650. We have no need at all of any of *Fronto's Variæ Lectiones:* we have as good books here as any he did use; only we desired that out of our own book (the very original whereof Sir Robert Cotton so lovingly sent unto him) we might have those διπλογραφίαι transcribed for us, that are betwixt the 27th and 29th chapter of *Genesis,* which was so equal and easy a request, that we thought none could be so envious as to deny unto us. But if Sir K. Digby be in Paris, and you go to him in my name, and tell him how much it will make for the honour of this country, that we may have the benefit of it; I assure myself, his credit will reach to the borrowing of it for himself; and then it may be easily transcribed and collated; *Isaiah,* the longest book, being omitted, as already printed." *Usher to Dr. Arnold Bootius, or Boate.*

"[d] Paris, November 17, 1650. By Mr. Hartlib's letter I understand, that he had received the copy of my Treatise against Cappellus, which by the opportunity of a friend I had sent him for your Lordship.—I have sent your Syriack Trea-

[c] Parr's Letters, ut supr. p. 620.

[d] Ibid. p. 557. On the principal subject of this and two following letters of Dr. Boate, see particularly Dr. Walton's *Considerator considered,* chapp. iv, v.

tise of Ephrem, as likewise your Kimchii *Radices Hebraicæ;* of which book although I have as much use as ever, and shall have as long as God giveth me life and opportunity in my studies, (in which the illustrating the Hebrew text holdeth the chief place with me,) yet I thought it unreasonable to detain it any longer from you, having had it so many years already." *Dr. Arnold Boate to Usher.*

"[e] December 10, 1650. To the trouble that I lately offered your Grace, I beseech your pardon if I present this addition, in desiring a view of your *Variæ Lectiones* of the New Testament, which I conceive fit to be looked on to prepare those notes for the press, which I have now in good part done." *Dr. Hammond to Usher.*

"[f] London, January 14, 1650-1. The Varieties of the Readings of the New Testament, out of the Cambridge Copies, I have sent unto you; but those out of the Oxford ones, (wherein yourself had a chief hand,) I can by no means find; and do much fear that they were plundered, among my other books and papers, by the rude Welch in Glamorganshire. Yet instead thereof, I have sent unto you the διπλογραφίας excerpted out of the volumes, wherein the ancient

[e] Parr's Letters, ut supr. p. 513.

[f] Ibid.

Edition of the Septuagint is contained." *Usher to Dr. Hammond.*

"[g] Paris, March 25, 1651. Cappel hath written an Apologetical Epistle to you, in answer to mine Epistle against him, and somewhat about the same bulk; the which being not only fraught with most injurious language against me, but taxing your Grace of rashness and injustice for having condemned his opinion upon my relation, I have writ an additional sheet to my former Treatise in vindication of your Grace, and of myself; the writing and printing thereof having been dispatched in the space of three days, *ne impunè velitaret caninum illud scriptum.* I am now going to write *Justum Volumen sub titulo Vindiciarum sacri textus Hebraici, contra Morinum et Cappellum junctim, in quo scripto omnes Criticæ errores, ut et scriptorum Morini, ad vivum persequar.* For these here, who vaunted of their intention of writing against Cappel, have all given over; and [h] Buxtorf too

[g] Parr's Letters, ut supr. p. 560. Cappel's Letter, addressed to the Archbishop, was entitled "Epistola Apologetica, in qua Arnoldi Bootii *temeraria* Criticæ *censura* refellitur." The treatise of Boate is now forgotten.

[h] The younger Buxtorf did assail the Critica, though generally speaking, unsuccessfully, in his Anticritica, &c. published in 1653.

will make no full answer to his [Cappellus's] Critica." *Dr. Arnold Boate to Usher.*

"[1] June 16, 1651. Mr. Young having now done with those *Variantes Lectiones*, I send them back again unto you with much thanks. He was wonderfully taken with the perusing of them, as finding them very exactly to agree with the Alexandrian Copy, which he intendeth shortly to make publick; Mr. Selden and myself every day pressing him to the work. Neither will he be unmindful to make honourable mention of Mons. Sarrau, as he well deserveth; unto whom he acknowledgeth himself much bound for vouchsafing to communicate unto him so great a rarity.—I see by your reply, that you intend to set out a full refutation both of Cappellus's and of Morinus's particular objections against the integrity of the Hebrew text. But how you can spare so much time from your practices, I know not. Yet if you shall continue still in that mind, the Psalter being the only book wherein the Papists generally stand for the Greek Reading (out of which their Vulgar Latin is rendered) against the verity of the Hebrew text; I will send you Mr. William Eyre's censure upon all the particular places excepted against therein; which,

[1] Parr's Letters, ut supr. p. 621.

forasmuch as concerneth that book, will ease you of much labour." *Usher to Dr. Arnold Boate.*

"[k] Paris, September 6, 1651. This proposition is so fully agreeable to mine own thoughts, and, if I be not much deceived, to truth and equity, as I do most humbly beseech your Lordship to [l] accomplish it; which as you are able to do now to the full, after the perusal of all Cappellus's writings, so methinks it may be done in few words; viz. first to state the question about Cappellus's innovation, as it appeareth to you by the perusal of his works; and then to give your own judgment on the same, with a brief touch of the principal arguments which move you either to concur with, or dissent from, him or me, in any of the most material particulars.—I humbly thank your Grace for the offer of Mr. Eyre's notes on the Psalms; but if he be so wholly of Cappellus's mind in the controversy I have with him, as his Epistles to Cappellus do seem to speak him, I would not be at all beholden to him for any of his labours." *Dr. Arnold Boate to Usher.*

[k] Parr's Letters, ut supr. p. 566.

[l] The Archbishop did this in his famous letter to Cappel, printed separately, and in Parr's Collection of Letters, p. 569, et. seq. But Dr. Boate appears to have been not satisfied with his Grace's moderation, See Parr, &c. p. 583.

After these extracts, I shall offer only a few observations respecting the sentiments of archbishop *Usher* upon certain Calvinistical points of doctrine. For it has been said, that, in order the better to understand his character, his being a Calvinist in the early part of his life, and his taking afterwards the middle way betwixt the Calvinists and Arminians, should never be overlooked. And in the observations, which I shall now bring forward, Dr. Walton will be found to bear a part. I would first remark, that *Usher* is generally supposed to have disclaimed, at a *late* period of his life, notions which defended or propagated Calvinism. But in the vigour of his years and judgment, when bishop of Meath, it appears also, in the testimony which I am about to cite, that, in a very material point, he was no overbearing advocate for the cause of Calvin. These are the words; and none, who rightly understand THE DOCTRINE OF THE CHURCH OF ENGLAND, will impugn them,

" [m] There is an error in heart, as well as in the brain; and a kind of ignorance arising from the will, as well as from the mind. And therefore, in the Epistle to the Hebrews, all sins are termed

[m] Sermon, by James Usher, Bishop of Meath, delivered before the King at Wansted, 20th June, 1624, 4th edition, p. 27.

ἀγνοήματα, *ignorances*, and sinners ἀγνοοῦντες καὶ πλανώμενοι, *ignorant and erring persons*; because however, in general, the understanding may be informed rightly; yet, when particular actions come to be resolved upon, mens perverse wills and inordinate affections cloud their minds, and lead them out of the way. That therefore is to be accounted sound knowledge, which sinketh from the brain into the heart, and from thence breaketh forth into action; setting head, heart, hand, and all at work; and *so much only must thou reckon thyself to know in Christianity, as thou art able to make use of in practice. For, as St. James saith of faith, Shew me thy faith by thy works; so doth he, in like manner, of knowledge: Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness and wisdom. And St. John, much to the same purpose: Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*"

Other sentiments of the archbishop upon Calvinistical points are detailed in a letter from Dr. Hammond to Mr. Peter Stanihough, in 1657; which contains the sum of testimonies before given, in respect to facts, by Dr. Walton, Mr.

Peter Gunning, and Mr. Herbert Thorndike; and, though more than once already printed, may not here be omitted.

"[n] To your queries all that I have to return is, first, that that bishop [Usher] [o] *did for many*

[n] Dr. Hamond's Letters, 8vo. dat. Jun. 12. 1657. Published in 1739. p. 17, et seq.

[o] This is to be compared with Dr. *Walton's* testimony, viz. "This I can testify, that having *often* discourse with the late most reverend father in God, James, Lord Primate of Armagh, concerning divers controversies in divinity; and, *in particular*, the *last time that he was in London*, which was *not long before his death*, concerning the controversies of Grace, and Freewill, Election, and Reprobation, and the dependents thereon; he did declare his utter dislike of the doctrine of absolute reprobation, and that he held the universality of Christ's death; and that, not onely in respect of sufficiency, but also in regard of efficacy, so that all men thereby were savable; and that the reason why all were not thereby saved, was, because they did not accept of salvation offered. And that the grace of conversion was not irresistible, but that men might, and often did, resist and reject the same. And that in these points he did not approve the doctrine of Geneva, but was wholly of bishop Overall's opinion. All which I took the more notice of, because he was generally conceived to be of another judgment. And all this will be attested by BRIAN WALTON." The Self-Revenger exemplified in Mr. William Barlee, &c. By Tho. Pierce, Rector of Brington. 4to. 1658. p. 154.

Compare also Mr. *Herbert Thorndike's* testimony. "Calling to mind that you questioned me, whether my Lord Primate said to me, that Christ died for all *intentionally*, I

yeares acknowledge universal redemption; but that with a distinction of *non ex æquo pro omnibus.* Which puts me in mind of the words of holy Maximus in his Κεφ. περὶ ἀγάπης, that Χριστὸς ὑπὲρ πάντων ἐξ ἴσου. Which last words (when I read them long since) I could not guess why they were added, till I saw there was somebody that granted the ἀπέθανεν ὑπὲρ πάντων, but denied the ἐξ ἴσου.

"Secondly, that a little before his leaving London (I was told it by [p] some that heard him

have thought fit to say further, that I did answer you *affirmatively;* not because I do remember that he used *that word,* but because I am satisfied he could mean *no otherwise.* The *sufficience* of his death not signifying that which either of us understood to be in question. And that *sufficience of grace,* which Dr. Ward maintained (with my Lord Primate's approbation) that *the Gospel bringeth to all that hear it preached,* argueth the *intent* of his death, (and not only the *value* of it,) being given in consideration of it. Thus much as by a witness will be deposed by H. THORNDIKE." Ibid. p. 156.

[p] Mr. Peter Gunning, afterwards bishop of Chichester, and lastly of Ely. His testimony was this. "At a sermon which my Lord Primate preached at St. Peter's Pauls-Wharfe, the last that he intended to preach there, (as it was said,) I was an auditor; having heard that he had preached that sermon in more places than one, before, and did himself profess to think it a sermon (as indeed it was) containing such necessary truths, as without which all preachings and sermons would be unfruitful. It was on Rom. viii. 30. (part of the verse.) In which Sermon he very earnestly pressed

about this time two yeare) at St. Peter's Paule-Wharfe, as also in several other places, he preached a sermon, which himself called a soule-saving sermon, on Rom. viii. 30. part of the verse, [*whom he called, them he justified,*] in which *he earnestly prest the sincerity of God's universal call to every one of all sinners, to*

the sincerity of God's universal call to every one of all sinners to whom the Gospel was preached; alledging, and pressing, almost throughout his sermon, the universal free invitations of all by God throughout the Scriptures; as that of *Ap.* xxii. 17. *Whosoever will, let him take the water of life freely;* and so that of *Isa.* lv. 1, 7; and added, with much godly zeal, that without this being made good, all preaching to convert sinners (as yet in their sins) from the evill of their waies, would want a firm foundation. This was his main scope in that sermon. I went to him in one of the week-dayes following that Lord's day, and gave him many thanks. And in the process of our discourse, which was wholly spent upon the subject, (much too long to be told at large,) his Grace expressed his judgment in the following results. *That God, together with his word preached, doth give internal grace to all that are called by it, that they may repent, and be converted, if they will. Yea, they all can will. And that so many will not, it is because they resist God's grace, according to that of Acts* vii. 51. *Ye stiff-necked and uncircumcised in heart and ears, ye do alwayes resist the Holy Ghost.* He further said, *That God gives to all who are called, posse non resistere.* And distinctly concluded in these words, *Bishop Overal was in the right, and I am of his mind.* This will be attested by PETER GUNNING." Ibid. p. 155. Compare the preceding note.

whom the Gospel was preached; pressing throughout this sermon the universal free invitations of all by God, Apocal. xxii. 17. Isaiah, lv. 1, 7. Adding, that, without this made good, all preaching to convert sinners as yet in their sinnes from the evil of their wayes would want a firm foundation.

" Thirdly, that a [q] learned divine going after this to him, and taking rise from these words of his, [*that God intended truly that all, whom he called by the word to repent and believe, might certainly, if they would, and God truly would they should, come and repent,* &c.] to aske, Can they all will? Doth God, with his word, give internal grace to all that are called by it, that they may repent, &c. if they will, and that they certainly can will? He answered, *Yes, they all can will: And, that so many will not, 'tis because (as I then taught) they resist God's grace;* alledging Acts vii. 51. This, and much more, he then declared, and in fine concluded in these words, *Bishop Overal was in the right, and I am of his mind.*"

" Fourthly, a [r] learned doctor, that was frequently with the bishop, wrote Mr. Pierce word, (as he wrote to me, on my asking him the same

[q] Dr. Walton. See before, p. 205.

[r] The same.

question which you do me,) that *that bishop told him lately, before his death, that he wholly disliked the Geneva form of doctrine in this matter.*"

III. The assistance of Mr. *Herbert Thorndike* next solicits our attention. Dr. Twells, in his life of Pocock, has described Mr. *Thorndike* and Dr. Walton maintaining frequent correspondence, upon the subject of the Polyglot, with that great orientalist. And the thanks of Dr. Walton, in his Preface, are bestowed upon *Thorndike,* with this distinction of him, *linguarum scientia celebris.* Besides his general attention to the undertaking, there are in the sixth volume of the Polyglot particular proofs of his great diligence and learning, in the collection of *Variantes in Syriaca Versione Veteris Testamenti Lectiones è Codicibus MSS.*

Mr. *Herbert Thorndike* has been [s]considered as a native of Scamblesby, in the county of Lincoln. He was admitted of Trinity College, Cambridge, in 1613, and was made fellow of that society in 1618. He took the degree of M. A. in 1620, and was appointed one of the University preachers in 1631. In 1643 he [t]obtained the greater number of votes for the headship of Sid-

[s] Dr. Twells's Life of Pocock, §. 3.

[t] Dr. Pope's Life of Bp. Ward, p. 14.

ney College, but was nevertheless compelled to yield the honour to Dr. Minshull. He had been [u] possessed of the benefice of Claybrook in Leicestershire, where he built one of the best and most beautiful parsonage-houses in the county; and afterwards held the rectory of Barley in Hertfordshire; but is [w] said to have experienced the common fate of those clergy who adhered to the King and the Church in the Great Rebellion, and to have been deprived of all his preferments. In this distress he was one of the many learned and dignified Clergy [x] relieved by the munificence of Lord Scudamore. In 1661 he was rewarded with a prebend of Westminster, and recovered also his fellowship at Cambridge; thenceforward [y] dividing his time between the two, and not retaining his rectory after the year 1662. He was also one of the Commissioners on the part of the Established Church, at the Savoy Conference. He declined the advantage of a royal mandate for the degree of doctor in divinity; and died in 1672. Upon his grave-stone, in Westminster Abbey, he directed an inscription to be put, of which the concluding part was pretended, by malice or ignorance, to be a proof that he was popishly affected; a slander also levelled, on a similar occa-

[u] Kennet's Reg. p. 853.

[w] Twells, ut supr.

[x] Kennet, p. 861.

[y] Twells, ut supr.

sion, against [z] another of our great divines. The words were these: "Hic jacet corpus Herberti Thorndike, Præbendarii hujus Ecclesiæ, qui vivus veram *Reformatæ Ecclesiæ* rationem ac modum precibus studiisque prosequebatur. *Tu, Lector, requiem ei et beatam in Christo resurrectionem precare:*" As if a good Protestant might not be requested to offer up his prayer to God, that they, who are departed in the true faith of his holy Name, may have their perfect consummation and bliss in heaven, he with them, and they with him! [a] But censure spared not Mr. *Thorndike* either dead or living. "[a] From reproaches of ill men the best of the Clergy could not be safe; neither Mr. Oley, nor Mr. *Thorndike,* nor Mr. Thircross; nor any of those great men, who with incomparable sanctity of life have adorned this worst age, altogether worthy of a better." Numbered with the excellent Hammond, and Taylor, and others, as [b] the most learned and best beloved children of the Church of England, Mr. *Thorndike* did not, however, escape the insinuation of leaning to the Church of Rome, in his zealous expressions of utter aver-

[z] Dr. Isaac Barrow, bishop of St. Asaph. See Wood's Ath. Ox.

[a] Life of Dr. Barwick, p. 338.

[b] Serm. by T. Conyers before General Monk, Feb. 12, 1659. Apology prefixed. See Kennet, p. 58.

sion to the sectaries of his time. But to this insinuation the learned author himself gave an answer, not long before his death, [c] in his "*Judgment of the Church of Rome.*" Out of this little work I select two passages, which at once mark the estimation in which he held the religion of Papists.

"To pray to them [the Saints] for those things which only God can give, (as all Papists do,) is by the proper sense of their words downright idolatry. If they say their meaning is by a figure only to desire them to procure their requests of God; *how dare any Christian trust his soul with that Church, which teaches that which must needs be idolatry in all that understand not the figure!*—

"There is both Scripture and tradition for the Scriptures and service in a known tongue, and for the Eucharist in both kinds. *How then can*

[c] This was delivered by him in a paper to a lady a little before his death, as printed in a book entitled, Several Conferences between a Romish Priest, a Fanatick Chaplain, and a Divine of the Church of England, &c. 1679; and reprinted by Dr. George Hickes, in the Appendix to his Letters, 1705; "*reprinted,*" says that great scholar, "*because many misapplied and wrested passages have of late been cited out of his works* in the late Essay towards a Proposal for Catholic Communion, which with all its arts, contrivances, and fallacies, is one of the best evidences I know of a necessity of reformation in the doctrine, worship, and government, of the Church of Rome." Dr. Hickes's Pref.

any Christian trust his soul with that Church, which hath the conscience to bar him of such helps provided by God!"

After this important statement, I shall only add, that to those who would rightly understand the question, formerly much agitated, concerning the Rights of the Christian Church, his [d] works may be safely commended. He appears to have been a correspondent of Lightfoot, as well as Pocock, upon subjects of biblical learning. His [e] benefactions, by will, to certain vicarages in the counties of Cambridge and Lincoln, bespeak him a man of wealth as well as an affectionate son of the Church of England.

From a letter of Mr. *Thorndike* to archbishop Usher, dated Nov. 10, 1655, we gather some

[d] Viz. Of the Government of Churches, Camb. 1641.

Of Religious Assemblies and the Public Service of God, Camb. 1642.

A Discourse of the Right of the Church in a Christian State, Lond. 1649.

Mr. Thorndike published also, in 1659, An Epilogue to the Tragedy of the Church of England; and in 1670, a Discourse of the Forbearance, or the Penalties, which a due Reformation requires. Of these the former is said to have given much offence. See Life of Dr. Barwick, &c. p. 401.

[e] Kennet's Case of Impropriations and Augmentations of Vicarages, &c. p. 285, et seq.

interesting particulars respecting Dr. Walton and the Polyglot.

"[f] My Lord, I have dealt with Dr. Walton, as in a business that I am affected with. He shewed the difficulty to be doubled by the Arabick following the Roman Copy. I proposed to change the order of the Roman Copy, retaining the Text. To which he answered, upon consideration, that the inconvenience was incurred already, because many transpositions are passed in the *Kings* and *Proverbs*, so that it is too late to avoid it in *Jeremy*. I proposed to print a two-fold Greek; one, to answer the Hebrew out of the Antwerp Copy; another, to answer the Arabick in a space below. But he stood so hard upon the foresaid reasons, that I am afraid I shall not prevail. As for Manasseh Ben Israel, I had agreed with Dr. Walton upon a day and hour to go to him. But meeting him occasionally the day before, he proposed to him, but could not learn from any thing that he knew, concerning any received number of marginal readings. And for the saying of Elias, he utterly slighted it; not acknowledging, or not discovering any thing he knew of it. Hereupon, I thought it not fit for me, equally a stranger to him, to meet him in the same thing, till I have got some introduction to

[f] Parr's Lett. of Abp. Usher, &c. p. 618.

him, (for I hear he is like to stay here a time,) and then I shall remember your question of R. Judah, which I count desperate, unless Broughton had told us what he hath written, or that he is one of them that are recorded in the Talmud."

IV. Of the assistance contributed to Dr. Walton by Dr. *Edward Pocock*, some notice has [a] already been taken. Dr. Twells, the biographer of this most eminent orientalist, has detailed other particulars as to this assistance, which, after a brief review of his life, may here be copied.

He was born in 1604, and at the early age of fourteen became a member of Magdalene College, in Oxford, whence he removed to Corpus Christi College, and became, lastly, a canon of Christ-Church. At the early age of twenty-four he acquired great reputation, at home and abroad, by publishing [b] four Epistles, and the Book of the Revelation, which were wanting to a complete edition of the New Testament in the Syriac language. In 1629 he was appointed chaplain to the English factory at Aleppo. To whom he was indebted for that appointment, his biographer cannot say; but shews that Laud, the munificent patron of learning, and then, as bishop of Lon-

[a] See before, pp. 58, 59.

[b] Viz. the 2d of Peter, the 2d and 3d of John, and that of Jude. See also Abp. Usher's Letters on this subject, already cited.

don, having the direction of religious affairs abroad, however he might naturally be supposed to have recommended him, had no acquaintance with him till late in the year 1631. I am inclined to suppose that archbishop Usher was the friend of *Pocock* upon this occasion. For [l] application was certainly made to that prelate, to whom indeed the merchants had referred the choice of their chaplain, for another person to fill that office, which was not successful; for a person too, whom I imagine to be him of the [k] same name, whom we shall presently find one of the assistants of Dr. Walton. *Pocock* returned to England in 1636, but soon afterwards made another voyage to the East, in company with the learned Mr. John Greaves, and continued there four years; attaining a perfect knowledge of the Arabic tongue, and improving himself in other oriental languages which he had before studied at Oxford. In short, he became a master not only of Arabic, Hebrew, and Syriac, but was also well skilled in the Samaritan, Persic, Ethiopic, Coptic, and Turkish tongues. He had been employed, whilst abroad, to collect manuscripts and coins for archbishop Laud; by whom he had been ap-

[l] Parr's Lett. of Abp. Usher, &c. p. 411. See the application in the notice of Mr. Johnson, in a subsequent page.

[k] Mr. Johnson.

pointed in 1636 to read the Arabic Lecture at Oxford, (then newly founded by his Grace,) and from whom he had received permission to appoint Mr. Thomas Greaves, another of the coadjutors in the Polyglot, his deputy. "[l] I gave Mr. Pocock leave," says this munificent prelate, "to travel to Constantinople and the Eastern parts, *for the better perfecting himself in the Arabick and Eastern languages; and I allowed him the stipend of the Lecture towards his travels;*" his Grace paying, no doubt, according to his abundant, accustomed, and discerning liberality, the deputy himself.

In 1643, Mr. *Pocock* was presented to the rectory of Childrey in Berkshire; from which he had nearly been ejected by Cromwell's commissioners; upon which subject the ejected Dr. Walton thus addressed him. "[m] I have heard lately (which I should wonder at, if any thing in these times was to be wondered at,) that some malicious persons trouble you upon the ordinance for ejecting ministers. If it be true, I hope God will deliver you from unreasonable and absurd men." In this instance he was delivered from them. Charges, which had been produced against him

[l] Abp. Laud's History of his Chancellorship of Oxford, p. 136.

[m] Twells's Life of Pocock, §. 3.

before the commissioners, having fallen to the ground; "[n] at length *insufficiency* was pitched upon to bear him down: whereupon Dr. Owen, who was one of the number, could not forbear to say, that they took the ready way to make themselves *infamous;* the person, whom they were now censuring in this manner, *being of such extraordinary learning, as was famous through the world.*"

Of his canonry of Christ Church, to which with the Hebrew professorship he had been appointed in 1648, he was, however, deprived; because he refused to take the Solemn League and Covenant. He recovered this dignity at the Restoration, and then took the degree of doctor in divinity; but neither sought nor obtained any other preferment. He died in 1691. He published, besides the Syriac Version already noticed, the Arabic Annals of Eutychius; Specimen Hist. Arabum; the Porta Mosis of Maimonides; and Commentaries on Micah, Malachi, Hosea, and Joel.

The further share of this most eminent scholar in the Polyglot was as follows.

"[o] He informed Dr. Walton about one necessary point; namely, the antiquity and autho-

[n] Walker's Suff. of the Clergy, P. II. p. 104.

[o] Twells's Life of Pocock, §. 3.

rity of the Arabic Version as it stands in Le Jay's Polyglot; Dr. Walton having conceived, that the editor of that work had followed that Arabic Version which the French ambassador brought out of the East, which Sionita and Esronita were then translating into Latin, and which Erpenius says is *elegans et antiqua:* but Mr. *Pocock* convinced him, that the Arabic, in Le Jay's edition, was no other than the Version of Saadias, which is printed in the Constantinopolitan Bible. Dr. Walton desired further to know what Copies, or ancient Manuscripts, of Oriental Versions, were in the public library at Oxford, or in Mr. *Pocock's* own private collection. From the latter came[p] a very good supply: as, first, the Gospels in Persian, which had never before been printed, were now published wholly from a copy that was sent in by him, being a Manuscript, above 300 years old, of a Translation made from the Syriac, and one, therefore, preferred to Mr. Wheelock's, which was of later date, and only a Version from the Greek.

[p] See Præf. in Bib. Polygl. "11. His addidimus Psalterium Æthiopicum, &c. 12. Evangelia Quatuor Persica, &c." See also Bib. Polygl. vol. vi. "Præfatio Edwardi Pocockii, &c. in qua variantium in Pentateucho Arabico lectionum ratio redditur;" et Variæ Lect. seq. and Dr. Walton's Considerator considered, chap. ix. §. 2.

2dly. His Syriac Manuscript of the whole Old Testament, and two other Manuscripts of the Psalms in the same language; the supply of which was the most seasonable, because one of Primate Usher's Syriac Copies of the Pentateuch was in the hands of Dr. Boate, then in France; who, soon after the beginning of this work, died there. So that if ever this Manuscript was recovered, it came too late for the service of the Polyglot edition. And though the Lord Primate's other Copy is declared by Mr. Thorndike to be more trusty than Mr *Pocock's*, yet he owns it was sometimes to be helped by it. And with respect to that part which corresponds with the second tome, Dr. Walton professes that they found his Copy to be more exactly written than the Lord Primate's, and therefore more useful. 3dly. An Ethiopic Manuscript of the Psalter, which Dr. Walton pronounces to be so exactly written, that they made it a rule by which to correct the faults of the two printed Copies."

The numerous and very valuable Oriental Manuscripts of Dr. *Pocock* were purchased by the University of Oxford in 1692.

V. The important contribution, which the celebrated Dr. *John Lightfoot* brought to the Polyglot, of Syriac Manuscripts; his zeal in procuring subscriptions for the work; and his chorographical

observations prefixed to it; we have [q] already found occasion to describe. Dr. Walton also, in the sixth volume of his work, acknowledges the benefit of Dr. *Lightfoot's* collation in part of the Hebrew Pentateuch with the Samaritan. His great assistance also to Dr. Castell we cannot but have admired. The progress of the Polyglot was a theme, upon which when Vice-Chancellor, in 1655, he expatiated in a kind of transport at the Cambridge-commencement. "[r] Under the now despised and trampled-on English Clergy," he said, "hath grown up that noble issue of learning, the edition of the Polyglot Bible, and still it grows; than which the learned world hath scarce ever seen any thing more generous, nor the English nation any thing to itself more honourable; a work of eternal fame; *a memorial, to endure to everlasting ages, of the English Clergy's great learning, zeal, and trust in God, the protector of learning, when now it lay under*

[q] See before, pp. 66, 67.

[r] Strype's Life of Lightfoot, p. xx. "Sic sub protrito et proculcato statu Cleri nuper Anglicani germinavit, et adhuc germinat, nobile illud eruditionis germen, Editio Bibliorum multi-linguium, qua quid generosius vix vidit unquam Respublica literaria, nec quicquam Anglia sibi honorificentius; opus æternæ famæ, monumentum memorabile in sempiterna sæcula futurum, summæ eruditionis, zeli, et in Deo, bonarum literarum protectore, fiduciæ Cleri Anglicani jam tum summè periclitantis, &c."

mighty hazard. Go on, ye reverend and learned men, who are sweating in so brave a work. Proceed, as ye do, to raise trophies to yourselves and your country; and by your labours let the English nation's fame for its learning and literature be proclaimed."

Dr. *Lightfoot* was born in 1602, at Stoke-upon-Trent, in Staffordshire, and was educated at Christ College, in Cambridge. In the study of rabbinical learning he is said to have been first engaged by Sir Rowland Cotton, (to whom he was chaplain,) who greatly assisted him in the Hebrew. By this gentleman he was presented to the rectory of Ashley, in Staffordshire; where he applied himself most successfully to the study of the Scriptures, and in the course of a few years gave many public proofs of learning, diligence, and judgment. To Sir Rowland Cotton he dedicated his first work, *Erubhin or Miscellanies Christian and Judaical,* in 1629; of which, in the Preface, he modestly says; "If this my youthfull attempt shall provoke any one that is young to emulation in the holy tongues, I shall think I have gained." In these Miscellanies he was * studious in collecting from the

* He studiously also recommended this practice. See Othonis Lexicon Rabbinico-Philologicum, Genev. 1675.

Jewish stores, what was valuable in rabbinical expositions; in which method he and Dr. Po-

Præf. sign. b. " Præcipuæ hujus nostri propositi ratio, et quæ primo loco dicenda fuisset, *est consilium clariss. viri D. Lightfooti;* qui in Hebraicis doctissimus, &c. cujus authoritatem semper magni habui, et à quo me plurima didicisse hìc grato animo agnosco. Is, cum Oxonii hærerem, humanissimis suis literis mihi petenti, *quid præcipuè in Hebraismo utiliter et cum fructu tentari posset,* respondit; *se nihil scire quo magìs studium Hebraicum adjuvari posset, quàm si quis Talmud utrumque, præcipuè Hierosolymitanum, legeret; et in codicillos ordine alphabetico conjiceret quicquid aut ad historiam, aut ritus veterum Hebræorum explanandos faceret; unumquemque deinde ea, quæ in suum usum facient, inde exprimere posse.*"

It may be worth mentioning that, in the year in which Mr. *Lightfoot* published his Miscellanies, there issued from the Paris press " *Veterum Rabbinorum in exponendo Pentateucho Modi Tredecim;* quorum explicatio lucem maximam afferet iis, qui legem accuratè volunt interpretari, et scripta rabbinorum facilè intelligere." 8vo. Lut. Par. 1629. A very curious epistle is prefixed to the work, which must have greatly pleased Mr. *Lightfoot.* I venture, however, to recommend, in the pursuit of this study, the careful reading also of *Commentatio de Erroribus qui in Interpretationem V. T. à Judæis manarunt,* divided into eight sections, of great importance, as follows: " 1. Errores à Judæis in Hermeneuticam V. T. manasse, generatim affirmatur. 2. Fons horum errorum ostenditur, hique ipsi nominatim narrantur. 3. Error primus spectatur in usu artis criticæ à V. T. arcendo. 4. Nec minùs in malè tractandis, quæ ad eam præstò essent, subsidiis. 5. Alter error

cock are generally considered to have excelled all others. Nor has he forgotten, in this valuable little book, to express his acknowledgments to [t] Bedwell for instruction in the Arabic tongue. He was afterwards [u] rector of Great Munden in Hertfordshire. But in 1642 he came to London, and was chosen minister of St. Bartholomew behind the Exchange. He was also [w] nominated, by the members for the county of Stafford, one of the Assembly of Divines, with whom he once [x] sacrificed his learning and judgment to the bigotry, prevalent amongst them, against the Apocrypha. By the parliamentary

consistit in nimio mysteria et emphases consectandi studio, et quidem in singulis literis. 6. Studium mysteria et emphases consectandi in integris vocabulis. 7. Error tertius sensum V. T. multiplicem reddit, et omnia allegoriis replet. 8. Conclus." See E. H. Frommanni, Theol. Doct. Opusc. Philog. 12mo. Coburgi, 1770, vol. i. p. 82, et seq. The author takes occasion, in the fourth section, to reflect on a want of judgment and skill in Hugh Broughton and Henry Ainsworth, of whom mention has before been made in these Memoirs. See p. 124.

[t] See before, p. 107.

[u] Chauncy's History of Hertfordshire, p. 342.

[w] The names of the orthodox divines, &c. 1642, ut supr.

[x] Dr. Grey, in his notes on Hudibras, has given an extract from a sermon, by Dr. Lightfoot, in proof of this. Hudibras, P. III. C. II. ver. 629.

visitors he was preferred, in 1653, to the mastership of Catharine Hall, in Cambridge; which he offered to resign at the Restoration. But both in that, and in his benefice, he was confirmed by the king. And to those preferments was added, in 1667, a prebend in the cathedral of Ely. He died in 1675. His works, which are a treasury of sacred criticism, were published in two volumes at London, in 1684; and in a third by Leusden, at Utrecht, in 1699. His *Horæ Hebraicæ*, the most valued of his productions, were published separately in 1648, 1663, 1671, and 1674. A volume of his remains in tracts, and notes on Scripture, was also published in 1700. He was one of the commissioners at the Savoy Conference, on the side of the Presbyterians; but, [y] Baxter says, he attended it only once or twice. To the edition of his works, in 1684, a slight account of his life is prefixed by Dr. Bright, the editor; which is greatly enlarged by Strype.

VI. In Mr. *Thomas Greaves*, whom I next mention, we shall find an assistant to Dr. Walton of very great value; whom, however, in the Preface to the Polyglot, Dr. Walton has mistakenly called Mr. *John Greaves*, who was his very

[y] History of his Life, &c. P. II. p. 307.

learned brother, but not professor of Arabic, as there described. Indeed, Mr. [z] John Greaves died before the proposals for Dr. Walton's Bible were circulated. But it is sufficient to refer to the sixth volume of this Bible, in which we find, with his name properly given, *Thomæ Gravii Observationes quædam in Persicam Pentateuchi Versionem.* Of this Version by Tawosus, Tavusius, or Tusius, (as the name has been differently written,) an account has [a] already been given. The observations of Mr. *Greaves* are a specimen of an intended dissertation upon the Version, which he [b] reserved for a projected sup-

[z] See the Life of this great oriental scholar, mathematician, and antiquary, in Dr. Ward's Lives of the Gresham Professors, p. 135—152; Mr. John Greaves having been Professor of Geometry in that college. He was also Savilian Professor of Astronomy at Oxford. He was the friend of Pocock. He died in October, 1652.

[a] This translator was a Jew, of the city of *Tus*. Walton's Prolegomena, ch. xvi. §. 7.

[b] See the Bib. Polygl. vol. vi. "Quinque Mosis libros in Persicam linguam traduxit *Jacobus Tusensis*, (qui vulgò *Tawosus* audit,) cujus versio superiori seculo (an. scil. 1551,) Constantinopili excusa est, additis etiam Chaldæa Onkelusii Paraphrasi, et R. Saadiæ Arabica interpretatione, quæ omnia Hebraicis duntaxat, non Persarum aut Arabum propriis characteribus, exarata sunt. Est autem, ut rectè censet Lud. de Dieu, Versio non contemnenda, quæque lectori Sacrarum literarum, et Persicæ linguæ studioso, utilis

plement to the Polyglot. To these observations he added *Annotationes quædam in Persicam*

admodùm esse potest; ideoque vir præstantissimus *Br. Waltonus* suæ Bibliorum πολυγλώττων editione adjungi dignam censuit. Multa quidem de ea ejusdem viri rogatu, atque ut mihinet ipsi satisfacerem, observari, quæ memoriæ atque ordinis causa ad certa quædam capita seu classes redegi; quorum brevem hìc indicem subjicere visum est, ut videat lector quæ potissimùm in hoc opere animadvertere oporteat, de quibus aut ego (si Deus facultatem concesserit) alibi fusiùs disseram, aut saltem alius quispiam, harum literarum peritus, non inutiliter uberiorem tractatum conficere possit.

" Sic autem mihi commodissimè distribui posse videntur.

" 1. *De locis quibusdam difficilioribus à Persico interprete illustratis.*

" 2. *Loca in quibus Rabbinorum traditiones et placita, potius quàm Hebraicum textum, sequitur.*

" 3. *Loca in quibus Hebraismi nimis tenax videtur.*

" 4. *Peculiares quædam interpretationes et locutiones huic scriptori usitatæ.*

" 5. *Discrepantiæ insigniores, et loca in quibus ab aliis interpretibus recedit.*

" 6. *Loca prætermissa, et sine interpretatione relicta.*

" 7. *De Latina hujus Versionis interpretatione.*

" 8. *De erroribus ex vocum ambiguitate enatis, aliisque locis emendatione indigentibus.*

" De hisce omnibus, aliisque nonnullis, ad opus hoc pertinentibus, multa in adversariis meis annotata habeo, *quæ in aliud tempus et volumen reservanda sunt*, ne ultimus hic Sacri operis tomus, eruditis aliorum observationibus refertus, in molem nimiam et enormem excrescat. Specimen tamen exiguum, et veluti gustum, hìc exhibere licuit."

Interpretationem Evangeliorum; of which himself has [c] spoken with great diffidence; but which are pronounced by Dr. Walton, in his Preface, as most learned; and by Mr. Clarke, in the sixth volume of the Polyglot, as exquisite.

He was born at Colmore [d], in Hampshire; and in 1627 was admitted a scholar of Corpus Christi College, in Oxford. Of that society he became fellow in 1636, and about the same time deputy reader of the Arabic Lecture, in the absence of

[c] Bib. Polygl. vol. vi. "Doctissimo viro *Briano Waltono*, S. T. D. *Thomas Gravius* Salutem. Animadversiones quasdam in Sacra Evangelia, Persicam in linguam traducta, et tuis auspiciis luce donata, ut tibi et aliis communicarem, nuper efflagitasti. Desiderio tuo obsecutus Annotationes hasce tibi legendas, et (quod maximè cupio) exacta judicii tui lance trutinandas, misi, ut, tuo calculo et suffragio probatæ, aliorum censuram minus reformident. *Utinam majori opera tibi gratificari, et publicum commodum, cui tu labores tuos et studia devovisti, promovere possem.*—Nam temporis augustias quibus constringor, et occupationes meas singulis septimanis in orbem recurrentes, tute et alii cognoscunt. Illud præterea mihi incommodum accidit, quòd ab urbe vestra et Academiis remoto exemplaria quædam, ad hoc opus idonea, defuerint; ideoque perplexius iter fuit cùm manuscriptos Evangeliorum Codices, tanquam viæ duces, nullos haberem. *Dunsbeiæ* in Agro Lincolniensi, xi. Kal. Jan. 1657."

[d] A. Wood, Ath. Ox. and Ward's Lives of the Gresh. Prof.

Mr. Pocock? He was rector of Dunsby, in Lincolnshire, from which place he dates his letter to Dr. Walton, just cited in the note below, upon the subject of the Persic Version of the Gospels. Soon after the Restoration, he took the degree of doctor in divinity, having been promoted by the king to the rectory of North Berkhampsted, in Hertfordshire; and in 1666 he was presented to a prebend in the church of Peterborough. He had been [e] dispossessed of his fellowship by the parliamentary visitors in 1648. He died in 1676; leaving behind him the [f] character of a man of great piety, an excellent philosopher and philologist, and a master in Oriental learning. Of his moderation, as well as his learning and piety, there is proof in a letter which he addressed to Baxter, preserved by Dr. Birch in the [g] life of his brother Mr. John Greaves. He published a Latin Oration, delivered at Oxford, July 19, 1637, "de Linguæ Arabicæ utilitate et præstantia;" in which, [h] agreeing with the great professor, whom he represented, he informs us that the

[e] Walker, Suff. of the Clergy, P. II. p. 112.

[f] A. Wood, Ath. Ox.

[g] Prefixed to his Miscellaneous Works.

[h] Pocock, Præf. in Specim. Hist. Arab. p. 9. "Sunt Arabibus, in omni literarum genere, gazæ nondum reclusæ, &c." Compare also Castell's remarks, already noticed, in this volume.

Arabians are furnished with libraries sufficient to satisfy the most ardent desire for books, and to illustrate every branch of learning. While discharging the office of Arabic Lecturer for Mr. Pocock, he was honoured with the confidence of Archbishop Laud; from whom he received the following letter, dated November 1, 1639.

"[1] Sir,

"I would have you send me word in what state my Arabick Lecture stands at Oxford, on what days and hours you read, and what ordinances are made (if any be) by which you guide yourself in that business: And further, I would have you set me down what statutes may be necessary to govern that Lecture in the perpetuating of it, in case it should please God to make me able to do it. I pray do this with as much convenient speed as you can, and privately, without noise. So to God's blessing and protection, &c.

"*W. Cant.*"

The Oriental Manuscripts of Mr. *Thomas Greaves* are now in the Bodleian Library.

VII. Of Mr. *Abraham Wheelock,* the first professor of the Arabic and Saxon tongues in the

[1] Archbishop Laud's History of his Chancellorship of Ox. p. 174.

University of Cambridge, we have already witnessed the [k] zeal in promoting the Polyglot, the [l] care which he had employed upon the Samaritan Version, and the [m] critical suggestion which he offered as to the whole work. He was, in conjunction with Dr. Castell, to have corrected the Syriac and Arabic at the press; but he died just before the first volume of the Bible was committed to the printer. Dr. Walton notices him in his Preface, among those to whom he was particularly obliged; and, in the sixth volume, [n] desires the reader to consult Mr. *Wheelock's* Persian Gospels in reading the Annotations, which follow, of Mr. Thomas Greaves.

Mr. *Wheelock* was born at Loppington in Shropshire; and was a member first of Trinity College, Cambridge, and afterwards (in 1619) fellow of Clare Hall. He was appointed one of the University Preachers in 1623; and was also

[k] See his Letter to Dr. Minshull in this volume, p. 55. See also p. 54.

[l] See Dr. Walton's Letter to Abp. Usher in this volume, p. 64.

[m] Dr. Walton's Letter, ut supr. p. 65.

[n] "Consulat Lector Persicam Versionem, doctissimi viri *Abr. Wheelock* opera concinnatam; quam morte præreptus imperfectam et semianimem reliquit; quòd verò nunc vita et luce fruatur, clarissimo viro *Thomæ Adams*, harum literarum eximio fautori, debemus."

Keeper of the Public Library there. Whilst attending to the business of printing his Persian Gospels in London, he there died in September 1653. He had written in the earlier part of that year to Dr. Minshull, the Vice-Chancellor at Cambridge; and in his letter we find, that, like the other loyal and learned ecclesiastics of the time, he was not in easy circumstances.

"[o] Reverend Sir,

"Before I have paid the old score of your manie favours, I am constrained daylie to increase the former. The place I live in is very chargeable; and my taske and labour, heavie and expensive, will easilie plead for me before such a judge as your worthie selfe, whom I ever presumed on as my advocate; and now, in your place, to me, as to all the rest under you, a patrone. I beseech you, Sir, let not the Statutes concerning the Head Librarie-Keeper be so præjudiciallie penned, as to hinder me in my abode here during anie imploiment, that in reference to academical learninge I am here called to. I am tied by my places as Librarie-Keeper, and Amanuensis to the Librarie, to promote and assist what I can the publishing of the Saxon and Oriental antiquities. The Universitie will not (I hope) de-

[o] MSS. Sidney Coll. Cambridge.

nie the patrones of the Arabick and Saxon Lectures leave for me to serve God, and the Universitie, in this place; where I sit in an obscure and litle cell, free from bitter taunts and checks; which my best friends, yourselfe in cheife there, were loath I should be afflicted with. I have some rents due to me in Cambridge; but I am shamefullie put off with much scorne. The God of patience will enable us to beare more, which we must daylie look for.

"Be pleased, Sir, to consider, that for the Librarian's place, and the Amanuensis', (who is to set forth Manuscripts in print, which I am now about,) I receive from the hands of the Right Worshipfull Mr. Vice-Chancellor per annum 10*l.* that is 5*l.* at Michaelmas, (which this year I did then receive,) and 5*l.* at Ladie Day in Lent. I make bold, Reverend Sir, to desier you, that this yong man (under me in the Librarie) Ric. Butler, of King's College, may subscribe for the receipt thereof. I shall, as long as breth shall last, pray for you and the Universitie.

"Sir,

"From your humble servant,

"*Abraham Wheelock.*

"Little Britaine, Mar. 17. 1652. [1652-3.]"

His death occasioned a memorial, or eulogium, of him; in which, with much feeling and spirit, he has been thus characterized.

"[p] For his theologicall part, a divine of orthodox judgment; of a godly, an exemplary, and a winning conversation; abhorring covetousnesse; who did both ὀρθολομεῖν, and also ὀρθοποδεῖν, rightly divide that word of truth, after which he walked with strait steps to his feet. We might have read in his pale countenance the expresse characters of his unwearied industry and studies. He carried mortification in his very looks; continuing, without interruption, a constant and peacefull son of the Church of England.—

"Those γένη γλωσσῶν, mentioned by the learned Apostle, diversities, or kinds of tongues, he was, in much variety, from heaven superlatively endowed with, by the gift of God's Spirit; he being so eminent a linguist, he might have said, (without envy or disparagement to any be it spoken,) *I thank my God, I speak with tongues more than most of them all;* the intricacies whereof he had a faculty, and withal a facility, to finde out, and to make pervious; elucidating what

[p] The Crowne of Righteousness, &c. As laid forth in a sermon, preached in St. Botolph's, Aldersgate, Lond. Sep. 25, 1653, at the solemn funerall of Mr. Abraham Wheelock, B.D. &c. Whereunto is added an Encomium of him. By William Sclater, D.D. &c. 4to. Lond. 1654.

was obscure; enucleating what was hard; that as the Jewish rabbins, so oft as they met with texts which were (as St. Peter saith of some things in St. Paul's Epistles) δυσνόητα, hard to be understood, were wont to shut up all their discourse with this, *Elias cùm venerit solvet dubia,* Elias shall answer this doubt when he comes; in like sort was he as another Elias to the doubts and difficulties of many, who, being accurate in the rabbinical learning, were very well able to judge, gave him this testimony a good while since in print; that scarcely any thing that way proved too hard for him, for his enodation or decision.—

"That which I observed worthy of universall imitation in him was, under his many and exceeding abilities, his humble and exceeding modestie; so that others took more notice of him, than he did of himselfe; much like to the violet, a flower of a sweet and delicious scent, yet groweth least in the garden, covering itselfe often with its owne leaves: howbeit, as the odoriferous fragrancy thereof cannot but be discovered; so he, together with his accomplishments, could not be concealed; yea, as Syracides said of Simon, the son of Onias, he was as the morning-star in the midst of a cloud. His sufficiencies, and withal his integrity, having made him thus known, to his custody and oversight were committed the rich treasures of learning laid up in the choice Library of

the University of Cambridge. And about two and twenty yeares past, beyond his owne expectation, though not beyond his merit, he was chosen the first publique Professor and Reader of Arabick there; a lecture first founded at the sole and proper charges of an eminent and truly religious gentleman of this citie of London, Mr. Alderman [9] Thomas Adams, who ever since continued it by

[9] Afterwards Sir Thomas Adams, and Lord Mayor of London; a man of great liberality, and a patron of oriental learning. Castell dedicated to him his Oration upon the Arabic language. He not only caused Mr. *Wheelock's* Persian Gospels to be published, but he judiciously sent the publication also to the East. Dr. Twells, in his Life of Pocock, says, that "Castell became the first settled Arabic lecturer, at Cambridge, by an instrument under the hand of Sir Thomas Adams, the founder, dated June 20, 1666, after a thirteen years' vacancy of that lecture, which, during Mr. *Wheelock's* life, had been voluntary only." Life of Pocock, §. 3. There remains, however, a record, in the Lambeth Library, of Sir Thomas Adams's intention at a much earlier period; and which is not in unison with the rest of Dr. Twells's statement. It is numbered among the Lambeth MSS. 1048. b. art. 11.

"To our very lovinge and much respected friend Mr. Thomas Adams, att his house in Gracious Street, in London.

"Worthy Sir,

"Having these foure years enjoyed your bountifull exhibition for the maintenance of a Professor for the Arabick tongue in our Universitie, and now alsoe understand your pious desire for settling of it for perpetuity; we cannot but

his bounty to him of full 40*l.* per annum. To this worthy citizen, of so high a reputation, must be added the example of a noble knight; to whom, and to whose heires, inheriting his learn-

return you the Scholar's tribute of thankes and honour due to soe noble a benefactor, and shall uppon any intimation from you be ready to serve you with our best counsels and indeavours for the improving it to those good ends to which you intend it. The worke itselfe we conceive to tend not only to the advancement of good literature, by bringing to light much knowledge which is as yet lockt upp in that learned tongue, but alsoe to the service [of] the King and State in our commerce with those Easterne nations, and in God's good tyme to the enlarging of Christian Religion to them who now sitt in darknesse. The gentilman you have pitched uppon for your professor, Mr. *Abraham Wheelocke*, we doe every way approve of, both for his abilities, and for his faithfull pains and diligence in that employment. God prosper the worke according unto your pious intentions, and render a full reward of it to you and yours, making your memory, as the memories of all our famous benefactors, ever pretious amonge us: It is the heartie desire and prayers of

" Your very loving friends,
Henry Smith, procan:
Samuell Ward,
S. Collens,
Tho: Bainbrigg,
Gu: Beale,
Tho. Batchcrofts,
Willm. Sandcrofte,
Richd. Stearne,
Edward Martin."

" Dated at the Consistory, May 9th, 1636.

ing and virtues as well as his lands, the common-wealth of literature rests deeply engaged; by name, Sir Henry Spelman, of pious memory; who, at his owne cost, first erected, about ten yeares past, a Saxon lecture in the same University, establishing it by an annuall pension of 20*l.* which was seconded by his learned son, and since continued by his grand-child, a gentleman of gallant ingenuity. And this lecture also was first publicly read by this same Professor: both which he discharged with so compleat abilities, as found acceptation of all, admiration of many, hopes of imitation but in a few. Yet this was not all; but as when the clouds are full they drop down, the eares shed, and the fountaines flow out; even so his goodnesse became still diffusive, and was very communicative to others, even to the most distant and remote nations: for which purpose he spent himselfe, as a candle in the socket, to the very last blaze, whilst he was here [in London] publishing the Four Gospels of our Saviour, with acute and solid annotations, in the Persian tongue; in the progresse of which work, it pleased God to call him home to his happinesse with himself in heaven.—

"And that which yet further adds a lustre to his praises, is the ample [r] testimony given of him,

[r] Mr. *Wheelock* was one of Archbishop Usher's correspon-

both living and dying, by that oracle of all imaginable learning, that full magazine of all sanctified devotion, the glory of the Church of England, the wonder of Christendome, and the triumph of the holy angels who guard and protect him for good, Dr. Usher, the Lord Primate of Armagh; as likewise by that famous antiquary, and living library, Mr. Selden, of whose tran-

dents. In 1625 we find him informing the Primate, that "the fellows of Emmanuel College had not the Talmud which his Lordship desired;" that he "wished he had that table wherein his Lordship *had compared the Hebrew, Greek, and Latin alphabet,* which sheweth plainly the right pronunciation of the ב, פ, and the whole consent of the rest;" and that it "would give great content to his scholars, which study the languages." At a later period, in a letter not dated, but which was probably written in 1646 or 1647, at which time the books in the Lambeth Library had been removed by orders of the House of Commons to Cambridge, he tells his Grace, that he "shall be glad to be informed wherein he may best, in this Lambeth Library, be serviceable; and that they are every day expecting *the setting up of the Lambeth books in the schools, where your Grace, above* 30 *years since, heard Mr. Andrew Downes read the Greek lecture;* they as yet remaining in fats or great chests." See Parr's Lett. of Abp. Usher, &c. pp. 329, 546. Whether then *set up,* or only *reposing* in their chests at Cambridge, the Lambeth books found their way back to their old habitation; a Grace in the Senate having passed, July 22, 1662, upon the Archbishop of Canterbury's claim that the books of his predecessor be now restored to Lambeth Library. See Kennet's Register, p. 733.

scendencies in the Oriental tongues, and profundities besides his classicall preheminence in all manner of history and skill of the lawes, I might write even a voluminous encomiastick.—

"Such was the esteem of our brother, whom, since the world was not worthy of him, we finde as another Enoch walking with God, to be translated to blisse; heaven having gained a saint triumphant, whilst we for the present misse him in the Church militant.

"Misse him did I say? Yea, at this instant season, his losse is most considerable, there being so much need of his shoulder *under that Herculean labour, and burthen, that now lyeth upon many worthy renowned doctors, and eximious divines, of this our church of England; who are now about to publish the Holy Bible in a greater variety of tongues, and translations, than ever have been hitherto seen extant, together. Their lamps, I trust, shall never want oyl, till that* (maugre the impostures of undermining Jesuitisme, of phrentick Anabaptisme, or of atheisticall Barbarisme,) *both the light, and the heat, of the Sun of Righteousness, Christ Jesus, hath enlightened the eyes, and warmed the breasts, of such as belong to God's election, even unto the ends of the earth!*—

"I have only thus much to adde further, which also accumulates his commendations, that it may

be well said of him, what is recorded of righteous Abel, *being dead, he yet speaketh,* ἔτι λαλεῖται, or, is yet spoken of. Nor can his memory die, whilst so many hopefull plants of his setting spring up after him, and daily grow famous in Cambridge: and, (which I much rejoyce that I have occasion to mention, myselfe having been sometime a member of that society,) the palme for skill in the Orientall languages may well be given to King's College; unto some present fellowes whereof, having attained a large measure of perfection that way, the inspection and correction of the presse, to perfect the printing of the Persian Gospels, was wished, and much intrusted, by the deceased Professor."

The edition of the Persian Gospels, not finished at his death, was completed by Mr. Pierson, and published at the cost of Sir Thomas Adams in the same year with the London Polyglot, of which it was at first [s] intended to form a part. Bishop Marsh [t] observes, that this Persian Translation is supposed to be somewhat older than the Version in the same language used by Dr. Walton. Dr. Walton was of a different opinion; and has [u] pronounced the Translation, which he chose

[s] See the Descript. of the Polyglot, p. 39.

[t] Hist. of Translations, &c. 1812, p. 34.

[u] Præf. "Aliud exemplar secutus est D. *Wheelocus*, cujus editionem ab ipso inceptam post ejus mortem perfecit vir

to print, as the best and most ancient of three which he enumerates, including that which Mr *Wheelock* followed. Mr. *Wheelock* published an edition of Bede's Ecclesiastical History; and is believed to have prefixed the following curious note to a manuscript copy of the work, preserved in the Library of Bene't College, Cambridge; which has been thus related by Mr. Nasmith, in his Catalogue of the MSS. of that society. "No. XLI. Bedæ ven. historia eccles. gentis Angl. ab Ælfredo rege, Saxonicè versa. Hoc Codice usus est *Abrahamus Wheelocus* in sua hujusce operis

doctus, sed *nostro multò recentius est.*" Again, Proleg. xvi. §. 9. "Evangeliorum Versiones duas habuimus: prioris exemplaria duo; unum Academiæ Cantabrigiensis, alterum Oxoniensis: secundæ unicum, clariss. D. Pocockii. *Harum primum,* exemplaribus inter se collatis et quibusdam inde notatis, *imprimere cœperat A. Wheelocus,* in Acad. Cantab. nup. Arab. Ling. Professor, cum Latina versione; quæ post ipsius obitum integra prodiit sumptibus viri optimi, et de literis Orientalibus benè meriti, D. Adams, civis Londinensis. *Secundam, quam omnium antiquissimam et optimam judicavimus,* inter reliquas Versiones tomo quinto hujus operis inseruimus, &c." Of this Manuscript, preferred by Dr. Walton, Mr. *Wheelock* himself appears to have duly appreciated the value. "For the perfecting his [Mr. *Wheelock's*] edition of the Persic Gospels, Mr. Pocock lent him a Manuscript Copy so good, that Mr. *Wheelock,* in a letter to him, professes, that had it not been for his fear of oppressing his amanuensis, *he would, upon sight thereof, have begun his work again.*" Twells, Life of Pocock, §. 8.

editione, cui forsan debetur sequens notula, &c· *Versio hæc multis in locis, ut pagg.* 185, 186, *tantùm differt à MS. Bibliothecæ Publicæ versione, ut tantùm non altera videri possit: sed pag.* 195, *reliquis MSS. ferè convenit.*" Among the Harleian MSS. (No. 761.) is an Anglo-Saxon Lexicon, written by Mr. *Wheelock.*

VIII. The next assistant of Dr. Walton, whom I present to the admiration of Oriental scholars, is Mr. *Samuel Clarke;* a man, who was considered, in the University of Oxford, inferior only to Pocock in Eastern learning. He was a [w] native of Brackley in Northamptonshire, became in 1638 a student in Merton College, and [x] M.A. in 1648. In 1650 he was master of a boarding-school at Islington near London; and from this place transmitted to Dr. Walton his most valuable aid to the Polyglot. At length his residence was fixed in Oxford by an appointment, in 1658, to the office of architypographus of the University; to which was annexed that of superior beadle of law. He died in 1669.

Dr. Walton, in acknowledging the pains taken by Mr. *Clarke* in the Hebrew text, the Chaldee

[w] A. Wood, Ath. Ox.

[x] He never proceeded to a higher degree. Yet in some modern publications he is mistakenly called Dr. *Samuel Clarke.*

Paraphrase, and the Persian Gospels, [y] omits not other claims of this scholar to esteem. The sixth volume of the Polyglot presents us with Mr. *Clarke's* preliminary remarks upon these several labours; in the first of which, the *Variæ Lectiones et Observationes in Chaldaicam Paraphrasin*, he bestows no small commendation upon the work to which he had readily contributed so much assistance. To these observations and various readings Mr. *Clarke* adds, at the close of them, grateful mention of a share in them supplied by Dr. Castell: as Castell, in like manner, has recorded the aid of *Clarke* in his notes on the Ethiopic Version of the New Testament, not without noticing his [z] great attainments also in almost every branch of learning. In Mr. *Clarke's* next address, which is to those who are acquainted with the Persian language, and is prefixed to Mr. Greaves's Annotations on the Persian Gospels, he takes occasion, in naming his own Latin Version of these Gospels, to bring before his readers the

[y] Præf. "Samuelem Clericum, Oxon. Coll. Mert. *virum linguarum scientia aliisque animi dotibus ornatum*, &c."

[z] Castelli Annot. in Vers. Æthiop. N. T. Bib. Polygl. vol. vi. "Hunc nodum non sine ope *suavissimi mei amici, inque maximo hoc opere* συνέργου ἀκμήτος, *Sam. Clerici, A. M. viri tum in studiis philologicis, tum mathematicis, necnon universa politiori literatura versatissimi*, expedivi."

name and services of his deceased friend, the very learned Abraham Wheelock.

Mr. *Clarke* has not concealed, in the preceding remarks, the [a]joy which he felt upon the Polyglot being brought to a close. The modesty with which he has expressed himself upon this occasion, in a letter to Dr. Lightfoot, is a striking proof both of an amiable and pious mind. "[b] As for the work I have great cause of thankfulness, blessing God that hath, even beyond our own hopes, carried us through it. Yet I have no reason to attribute to myself, as due, any part of that thanks and praise, whereunto you are pleased joyntly to entitle me with others far more deserving. But I rather contract a greater debt of thankfulness, that by the testimony and suffrage of one so eminently judicious as you are, I am adjudged to have been faithful."

To Dr. Lightfoot Mr. *Clarke*, it seems, had also[c] applied for his advice in regard to a work which he thought of publishing; the Targum on the Chronicles, with his own translation. The Manuscript of this Targum belonged to the University of Cambridge, where Mr. *Clarke* had often visited it; and whence he at last, through

[a] See the close of his introduction to the observations on the Chaldee Paraphrase.

[b] Strype, Life of Lightfoot, p. xx.

[c] Ibid. p. xxi.

the earnest solicitation of Dr. Lightfoot, obtained the loan of it. It was his design, as soon as he had finished his meditated labour upon it, to render it, with other Oriental additions, a supplement to the Polyglot Bible. Of his design Dr. Lightfoot greatly approved. And as he proceeded in transcribing, and translating, this Manuscript, Mr. *Clarke* submitted every sheet to the review and correction of Dr. Lightfoot. Yet he never published the work; though it was [d] looked for with eagerness by Oriental scholars. This labour remains, however, among the Manuscripts in the Bodleian Library at Oxford; and bears the name of "[e] *Paralipomenon Paraphrasis Chaldaica, Chald. et Lat. conversa ex Codice Cantab;*" two volumes quarto, at the close of which are these words: "*Absoluta est versio hæc Targum Librorum Chronicorum*, &c. 15. *Nov. Ann. Dom.* 1662, *sub nocte.*" The Cambridge Targum has since been published by Dr. David Wilkins; of which an account will be found in the Appendix to this volume, detailing additions made, and pro-

[d] "Melius judicabunt eruditi, quando extabit *hoc Targum in Appendice ad Biblia Polyglotta* eruditissimi ac præstantissimi Waltoni; *ejus editionem ac versionem procurante viro doctissimo ac amicissimo, Samuele Clerico*, hujus Academiæ celeberrimæ architypographo." Smith, Diatriba de Chaldaicis Paraphrastis, &c. Oxon. 1663, p. 104.

[e] Bliss, Add. to Wood's Ath. Ox. vol. iii. col. 865.

posed to be made, to the Polyglot Bible; and among these, besides the Targum, the intended materials of a supplemental volume of Mr. *Clarke*.

To the Oriental and biblical scholar it may be of service to state, that the following Manuscripts of Mr. *Clarke* have [f] lately been noticed, together with the Targum, as now in the Bodleian Library.

A Transcript of the Psalms in Persian.

Portion of a Persian and Turkish Lexicon; a Treatise on Persian Prosody, &c.

Annotationes R. D. Kimchi in primum Psalmorum Librum ex Hebræo in Latinum sermonem conversæ, &c.

Arabic Vocabulary.

A Fragment of the Councils of the Church, with the first fourteen chapters of Exodus in Arabic.

The old catalogue of Manuscripts in England and Ireland [g] exhibits also the Pentaglot Lexicon of Schindler, and the younger Buxtorf's Chaldee and Syriac Lexicon, with additions to both, by Mr. *Clarke*, among the bequests of the learned Dr. Thomas Marshall to the same library.

Mr. *Clarke* published, in 1661, "Scientia Metrica et Rhythmica; seu Tractatus de Proso-

[f] Bliss, Add. to Wood's Ath. Ox. vol. iii. col. 865.

[g] Viz. No. 8624, No. 8640. Catalog. p. 373.

dia Arabica ex authoribus probatiss. eruta." He was the translator also into Latin of the little tract of the Talmud, called [h] *Beracoth*, printed at Oxford, in 1667.

IX. Dr. *Dudley Loftus*, another Oriental scholar of high distinction, and a very valuable assistant in the Polyglot, next claims our notice. He was the [i] son of Sir Adam Loftus, Vice-Treasurer of Ireland; and was born in the castle of Rathfarnam, near Dublin, which had been built by his great grandfather, Dr. Loftus, Archbishop of that place. Admitted into Trinity College there, in 1635, he remained till he had taken one degree in arts; not unobserved by Archbishop Usher; who finding him, before he was twenty years of age, so advanced in the study both of the Eastern and Western languages, as to be able to translate many into his mother tongue, advised his father to send him to the University of Oxford, and there, also, to encourage his promising pursuits. To Oxford, therefore, he went; and in the year, in which he was incorporated

[h] Entitled, "*Masseceth Beracoth*. Titulus Talmudicus, in quo agitur de Benedictionibus, Precibus, et Gratiarum Actionibus. Adjecta Versione Latina. In usum studiosorum Literarum Talmudicarum in Ædc Christi." 12mo. Oxon. 1667.

[i] A. Wood, Ath. Ox. 2d edit.

B.A. there, [k] addressed to the learned prelate a letter full of gratitude, as well as curious investigation upon the subject of an Ethiopian Manuscript which he had met with in the Bodleian Library. Having proceeded at Oxford to the degree of M.A. he [l] returned to Ireland with an intention to take leave of his friends, and to improve his study by travelling into foreign parts. The Rebellion of 1641 defeated this intention; and he became, with his brother, Sir Adam Loftus, the defender of his native castle against the common enemy; where at length, with his garrison, he is said to have been basely betrayed by some who pretended to take sanctuary with him.

His services were not forgotten. He was afterwards made by the government senior Master of the Irish Chancery. The great primate, also, who had noticed his early attainments [m], constituted him Metropolitan Vicar-General, and Judge of the Prerogative Court; and he became Doc-

[k] Parr's Letters of Archbishop Usher, &c. p. 497. Dat. Oxon. November 14, 1639.

[l] Wood, ut supr.

[m] Ibid. Of a case, which made a great noise at the time, he published officially an account, entitled, "The Case of Ware and Sherley as it was set forth in matter of fact, and argued in several points of law, in the Consistory of Dublin, in Michaelmas Term, 1668. By Dudley Loftus, J. U. D."

tor of Laws. Dr. *Loftus* has been mistakenly [n] called, by the biographer of Pocock, a clergyman. Yet were his studies those of a most exemplary one. He translated and published, in 1661, "David's Psalms from the Armenian language into Latin;" and Wood relates, that in 1677 he was about to set forth a Translation of the Armenian Testament, or rather the History of the Four Evangelists, into Latin; but, at the distance of twenty years afterwards, the Oxford biographer knew not whether such Translation was extant. Of this we are sure, that he translated into Latin the Ethiopic Version of the New Testament; to which labour he had been persuaded, according to Wood, by Usher and Selden; and which has now its place in the fifth volume of the London Polyglot. In the sixth volume of the work we find another contribution from Dr. *Loftus*, viz. *Excerpta paucula ex Scholiis Gregorii Syri in Librum Psalmorum.* His translation of the Ethiopic Version he appears to have [o] sent to Dr. Walton from Ireland.

[n] Dr. Twells's Life of Pocock, §. 4.

[o] Præf. Bib. Polygl. "Novum Testamentum Æthiopicum Latinè vertit vir doctiss. tam generis prosapia, quam linguarum Orientalium scientia, nobilis D. *Dudleius Loftusius*, Dubliniensis, *qui schedas suas ex Hibernia mihi misit*, quas, cùm ipse prelo abesset, D. Castellus revidit, ultimamque manum eis imposuit."

To Dr. Castell, as well as to Dr. Walton, Dr. *Loftus* was eminently useful; as the Preface to the Heptaglot Lexicon gratefully acknowledges. Dr. Castell has also [p] elsewhere seized the opportunity of bearing testimony to his multifarious learning.

He was likewise the much-valued correspondent of Pocock; and from letters to him we gather further [q] information of Dr. *Loftus's* unwearied application, amidst other studies, to the literature of the East; that he had published an English translation, from the Catena, compiled by Dionysius from Oriental writers, of the Gospel of St. Mark, and intended an edition in the same way of the whole four Gospels; that he had met with a panegyrical oration upon Abul-Faraji, which also he designed to publish; and that of the same Arabic writer's Ecclesiastical History he had made a translation, and committed it to the press in Dublin. In 1690 he refers, in his correspondence with Pocock, to the way in which he had spent his time during the late troubles in Ireland; in translating eight Syriac Liturgies into Latin; and in having thus trans-

[p] Annot. in Vers. Æthiop. Bib. Polygl. vol. vi. "Quæ verba ita transtulit D.D. Loftusius, vir non tantùm πολυγλώττατος, sed et *omnigena eruditione clarus*, mihique multis nominibus meritò colendus."

[q] Twells, ut supr.

lated also the Ethiopic Liturgy, though already translated by a Romanist, with a view to shew the falsities endeavoured, by men of that religion, to be imposed upon the ignorant and unsuspecting; all which, with some addition, and a general exposition, he professed a design of publishing.

From the list of his Manuscripts, given in the Catalogue of the Manuscripts in England and Ireland, (1697,) I select the following illustration of what has been said of his studies, or in alliance with them.

Quatuor Evangelia in Lingua Armenica edita.

Euchologion Armenicum.

Historia Quatuor Evangelistarum ex Armenica traducta per Dudl. Loft.

Catena Syriaca Dionysii Syri in Quatuor Evangelia, triginta ad minus consistens auctoribus, et copiosissima, traducta per Dudl. Loft. in Latinum.

Expositio Gregorii Maphorini in cunctos Libros tam Novi quam Veteris Testamenti, per Dudl. Loft. traducta in Latinum.

Anaphora seu Missa duodecim Apostolorum, traducta ex Lingua Syriaca in Latinam per Dudl. Loft.

Anaphoræ seu Liturgiæ S. Joannis Evange-

[1] Catalogi Pars altera, p. 49.

listæ, S. Petri, S. Dionysii Areopagitæ, Sixti Papæ I., Joannis Barshushan, S. Eustathii, Matthæi, Pastoris seu Hermetis, traductæ ex Lingua Syriaca in Lat. per Dudl. Loft. Hæ nondum typis fuerunt editæ, sed confestim in lucem prodituræ sunt.

Conciones Ephræmi Syri ex Syriaco in Latinum traductæ.

Canones Concordantiæ Evangelistarum in Lingua Syriaca.

Tractatus Persicus, extractus, uti præ se fert titulus, ex Libro Danielis Prophetæ, de interpretatione somniorum, per Abrahamum Ebn Abdallah.

The preceding Manuscripts follow the description of those which belong to Trinity College, Dublin. Among the [1] Oxford Manuscripts, in the same volume, given to the University by Dr. Fell, Bishop of Oxford, there are these two by Dr. *Loftus.*

Dudleii Loftusii, V. Cl. Versio Latina Catenæ Dionysianæ.

Ejusdem Versio Latina Commentariorum Mosis Bar Cepha.

X. In the proposals for printing the Polyglot Bible, the names of those, who were to be employed in preparing the copy, correcting the

[1] Catalogi Pars prima, p. 374.

press, and overseeing the management of the work, have been [t] before recited. Among them there was no one more worthy of such distinction, or more suited to such labour, than Mr. *John Vicars*, or *Viccars*. That no reader may confound this learned person with him of the same name, whom we have [u] already seen chronologically ranting for the Puritan cause, and who "inspired by ale or viler liquors," wrote in metre also; I must observe, that this assistant of Dr. Walton was an author, to whom critics of our [w] own and other countries have referred with great satisfaction. Leaving the *John Vicars* of Hudibras, therefore, to the fame bestowed upon him by Butler, I proceed to state, that Dr. Walton's friend was the author of a most curious as well as learned work, entitled *Decapla in Psalmos, sive Commentarius ex decem linguis, &c. Heb. Arab. Syriac. Chald. Rabbin. Græc. Rom. Ital. Hispan. Gallic.* It was published in 1639, and dedicated to Archbishop Laud. This gentleman was [x] originally of the University of

[t] See before, p. 49.

[u] See before, p. 16.

[w] Gataker cites him to a Hebrew criticism with delight, calling him *Decaplorum autor eruditissimus*. De Nov. Test. Stylo, p. 183. See also the Biblioteca Española, que contiene la noticia de los Escritores Rabinos Españoles, &c. Madrid, 1781, p. 93.

[x] Wood, Ath. Ox.

Cambridge, where he took the degree of B. A. Afterwards he removed to Lincoln College, in Oxford, and proceeded to the degree of M. A. Perhaps he was the John Viccars, whom Newcourt has [y] recorded rector of South Fambridge, in Essex.

XI. Another gentleman, [z] selected for the same services with Mr. Viccars, was Dr. *David Stokes*. He was first of Trinity College, afterwards of Peterhouse, in Cambridge; and was incorporated in 1645, with Dr. Fuller and Dr. Walton, at Oxford. Of his preferments, which were a fellowship of Eton College, a canonry of Windsor, and the rectory of Binfield, he was dispossessed, like other royalists; yet lived to regain and enjoy them several years after the restoration of King Charles II. Besides [a] several sermons, and directions for private devotions, he published *An Explication of the twelve Minor Prophets, &c. wherein the difficult places are unfolded, and the seeming contradictions reconciled, according to the best Commentators now extant.*

XII. Another of the original correctors of the press, and preparers of copy, of whom an account is now to be given, was Mr.

[y] Repert. Lond. vol. ii. p. 254.

[z] See before, p. 49.

[a] Wood, Fast. Ox. sub. an. 1645.

Thomas Smith; of whose skill, in Oriental learning, Dr. Walton has [b] spoken with admiration. He was fellow of Christ College, in Cambridge, and keeper of the public library there. The learned Orientalist of the [c] same

[b] Præf. Bib. Polygl. "T. Smithus, S. T. B. Coll. Christi Cantab. *linguarum Orientalium callentissimus.*"

[c] In the Præf. to his Diatriba de Chaldaicis Paraphrastis, &c. 1663. This learned man was afterwards D.D. He was chaplain to the English ambassador at Constantinople in 1668, whence he returned in 1671. Afterwards he was chaplain to Sir Joseph Williamson, secretary of state. In 1678 he was appointed to collate and publish the Alexandrian Manuscript, then in St. James's Library; and for his reward a canonry of Windsor or Westminster is said to have been promised by the king. "But that grand design," says a very intelligent writer, "was not executed, having been reserved for the industry and abilities of Dr. Woide in 1784." Nichols's Literary Anecdotes, vol. i. p. 14. The reservation, let me add, was attended only with partial success; the publication merely of the New Testament. For the abilities and industry of an English divine, in this our day, the great design of publishing the Old Testament from the ancient Manuscript has been reserved; and has now proceeded, at the press, beyond the second book of Kings; namely, under the vigilant eye of the Rev. Mr. Baber, of the British Museum; whose labour crowned with one of the honours which Charles the Second, we are told, designed for Dr. Smith, what scholar would not rejoice to witness? Dr. Smith is the author of many valuable works upon oriental and antiquarian subjects.

names, first of Queen's College, and afterwards fellow of Magdalene, in Oxford, acknowledged great obligation to him.

Mr. *Smith* is better known to general readers of divinity, by his translation of *Daillé's Apology for the Reformed Churches;* to which he joined a *Preface, containing the Judgment of an University Man concerning Mr. Knott's last book* [Infidelity unmasked, or the Confutation of Mr. Chillingworth] *against Mr. Chillingworth.* Chillingworth is admirably vindicated in this Preface, not only against the Jesuit Knott, but against Lacy, another of the Order. The translation of Mr. *Smith* was published in 1653, and may easily be consulted; but the following letter upon the subject from Dr. Hammond, whom *Smith* had probably consulted, is too valuable in many respects to be here omitted. It exists, in the hand-writing of Archbishop Sancroft, among the Lambeth Manuscripts. "[d] *For Mr. Tho. Smith, at Chr. Coll. in Cambridge.*

"Worthy Sir,

"To your last favour I have no other meet return to make but of my thanks; which therefore, if it may have some value with you, I make all hast to pay. And first, to tell you that, by

[d] Lamb. MSS. No. 595, fol. 14—16.

as much I have had leisure yet to read in Mr. Knott's Answer to Mr. Chillingworth, it will be a sad melancholy piece of work for any that shall performe the first part of the challenge of it, i. e. read it over from the beginning to the end. For the other difficulties of answering it, I suppose they were not by the author judged very great, when he finds it necessary to accumulate so much unnecessary weight upon his feared answerer, as in his preface he hath done, on purpose to trash him, and foreslow him, and reduce him somewhat near that snaile's pace, wherein he hath followed Mr. Chillingworth. That I have no thoughts of attending him, I can give you assurance; and I believe the same of Dr. Taylor, because he lately told me of his entring on a Work of Cases, which will require great length. If it were not an unkindness to commend to a friend the exercise of so much patience; I confess, I wish it undertaken by one whom your first letter named to me, Mr.[e] J [ohn] P [earson.]

"Sir, your publick mention of me, which I acknowledge a great honour, may, I fear, be matter of diminution to the great esteem which I find to be had of your parts and learning, when you cannot be allowed to be thus humble without some censure.

[e] Dr. Pearson, written in the margin by Sancroft; he, who was afterward Bishop of Chester.

" Sir, be confident the true Protestant (i. e. Church of England's Cause) will never suffer at that tribunal of the primitive Church or apostolical tradition, sufficiently testified to be such; which my first question appeals to, and King Charles from his father's instructions to his bishops; and from time to time the prelates of our Church have allwaies owned as the standard; and for which Mr. Casaubon in his epistles admires and recommends the temper of our Church to his brethren beyond seas, as the σύνδεσμος of purity and antiquitie, which was not else to be found any where. Cardinal Perron's book is very long, and written in French, and not very long since translated; and by King James's death the sharpness of the controversie superseded, and many things of a better temper in it than the more rigid and less learned Papists have said; and so the necessity of considering and weighing his testimonies may have been thought less important. And yet you know it hath been answered too; and I have not heard but that Mr. Blondell hath deserv'd commendations in that work *De la primautè*: And that he hath not so in his Apologie for St. Jerome, may well be imputed to the infecilitie of his subject, which could not better be defended. That [which] Grotius saith, *Blondell grants enough*, I suppose to

bear this sense; enough to make the pretensions of the presbyters which deny all primacy, and prelacy too, ridiculous.

"And for that excellent person, let me say, that he was no Papist; but to my knowledge a great lover of the Church of England, wherein he had an ambition to have liv'd and dyed; and thus continued to his death, neither Socinian, nor Papist; but one that thought the breach made much wider by those, *qui æterna cupiunt esse dissidia*, than in charity it ought to be: and to prove that, gives as moderate an account of the Romish pretensions, as the matter will beare; which, if it be somtimes too favourable, was yet design'd in order to peace; which being so precious, if it could be attein'd by some condescensions, would not be deare bought. That what was amiss might, by Christian princes, be reform'd within their dominions, was his opinion; wherein if he err'd, it was a politick, not theologicall mistake. And I am afraid, such it was. What *æqua posteritas*, to whom he makes his appeal, may doe, God only knowes. *Pacem in diebus illis* (if not *nostris*) is my wish. By this hasty scribble (which is fain to be in a hurry) it is possible you may find waies of reading the controversie between him and Rivet, especially the *Votum* and *Discussio*, with more candour than

most afford his great worth and charitie. Much more I could say, were there any need to doe it to you.

"Sir, I return you your Catalogue with many thanks, and when any occasion suggests to me the making use of your offer, I shall doe it most confidently; having receiv'd those obligations, which have right to encourage it in

"Your assured friend to serve you,

"*H. Hammond.*"

"*Jan.* 4, 1652."

Mr. *Smith* died in [f] 1661.

XIII. Dr. *Thomas Hyde*, as we have [g] already seen, supplied the place of Mr. Wheelock, another of the persons originally designed as correctors of the press in the Syriac and Arabic tongues. To this important employment he added his revision of the Persic; and transcribed, out of the Hebrew characters into Persic, the Persian Pentateuch; an undertaking, which Archbishop Usher thought impossible even for a native of Persia to perform. He was yet a youth; and

[f] Worthington's Letter to Hartlib, dated October 7, 1661, p. 295. "Mr. Smith, of Christ College, who was our publick library-keeper, one well versed in books, is lately dead of the new disease, which spreads all over England; but is least in the North."

[g] See before, p. 67.

Dr. Walton, in admiration of his genius and industry [h], records his services with anticipation of his future fame, as well as with acknowledgment of his present excellence beyond his years. He was honoured by another public mark of literary gratitude, in the same year which closed the Polyglot. For to him was addressed, as the diligent restorer of the Persian Pentateuch, a [i] pub-

[h] Præf. Bib. Polygl. "D. *Thomas Hyde*, [it is misprinted in some of the leaves *Radulphus*,] summæ spei juvenis, qui in Linguis Orientalibus supra ætatem magnos progressus fecit, quorum specimina dedit tum *in Arabicis, Syriacis, Persicis, &c. corrigendis, tum in Pentateucho Persico characteribus Persicis describendo, qui antea solis Hebræis extitit, ejusque Versionem Latinam concinnando.*"

[i] Veteris Linguæ Persicæ Λείψανα ferè omnia, quæ quidem apud priscos scriptores reperiri poterant. Ad *doctissimum juvenem* Thomam Hyde, *Pentateuchi Persici restauratorem diligentissimum*. Lond. 1657." This is subjoined to Burton's Græcæ Linguæ Historia, 12mo. 1657. It has been republished, with augmentations, by J. H. v. Seelen, Lub. 1720. It is indeed a very curious little work, and a subject upon which *Hyde* has enlarged in his *Religio Veterum Persarum*, &c. See Odhelius de Convenientia Linguæ Persicæ cum Gothica, &c. Ups. 1723. "Linguam, qua hodiè utuntur Persæ, non eandem esse cum antiquissima Persica, quæ in quibusdam locis tantùm hodiè obtinet, *firmis argumentis probat Hyde in De Religione Veterum Persarum*. Rectius autem hodierna Persica diceretur Medica, seu Medo-Persica. Rex enim Behram Ghur, qui obiit anno 30 Theodosii jun. h. e. seculo quinto, linguam

lication, containing remains of the ancient Persian language.

He was [k] born, in 1636, at Billingsley, in Shropshire, and was originally of King's College, Cambridge; whence he removed, in 1658, to Queen's College, Oxford; and in the following year was created M.A. with a distinction, which honoured him for the uncommon progress he had made, at the former University, in Eastern literature; where he had been the pupil of Wheelock. "[l] He is of full standing," the Chancellor's letter said, "since his admission into the University of Cambridge for the degree of M.A. and *has given public testimony of his more than ordinary abilities and learning in the Oriental languages.*" Upon this occasion he is said to have delivered a lecture in the Persian tongue. In this University he was, at length, advanced to a station which must have been highly

illam veterem ut barbaram fastidiens, jussit ut lingua Medica in aulam reciperetur; unde illa *Deri*, h. e. aulica, est appellata. Et proinde ejus usus ad hunc usque diem est continuatus, altera vetustiore lingua neglecta, et despectui habita." cap. ii. §. i. The *Deri*, it may be added, has been beautifully polished by the poetry and prose of succeeding times.

[k] Wood, Ath. Ox. Biograph. Brit. And Dr. Gregory Sharpe's Latin Life of him, prefixed to a republication of several of Dr. Hyde's treatises, with additions.

[l] Wood, Fast. Ox. sub an. 1659.

gratifying to him, that of keeper of the Bodleian Library; next, to the professorship of Arabic; and lastly, to that of Hebrew, to which a canonry of Christ-Church is annexed. The ecclesiastical dignities of a prebend in the church of Salisbury, and of the archdeaconry of Gloucester, had been also conferred upon him; and soon after his promotion to the latter, he took the degree of D.D.

Upon the marriage of King Charles the second, *Hyde*[m] offered his congratulation in a copy of Arabic verses. In 1665 he translated from the Persian into Latin, with notes, Ulugh Beg's Observations on the Longitude and Latitude of the fixed Stars. His writings indeed are numerous; and the[n] catalogue, which has been given of them, is itself a valuable curiosity. But of them all the most known, and admired, is his *Historia Religionis Veterum Persarum*, &c. the labour of nearly half a century. It was published in the year 1700. About the same time he appears to have resolved upon relinquishing the office, which he had so long and so usefully filled, at the Bodleian library. This determination he communicated to archbishop Tenison in a letter, which

[m] In the "Domiduca Oxoniensis, sive Musæ Academicæ Gratulatio, &c." 4to. Ox. Not published before 1662. sign. c. 4. b.

[n] See Wood, Ath. Ox. and Biograph. Brit.

mentions other learned and valuable labours to which he wished to devote his time, and contains other literary information sufficient to justify my copying the original here.

"My Lord,

"I am now most humbly to thank your Grace for your intercession and assistance, whereby we have received one hundred pounds of the King's pension.

"This is also to acquaint your Lordship, that I am about to quit my place in the Library, and that Mr. *Wallis* is one of those who stand for it, whose interest I shall promote in gratitude to your Lordship, who have been alwayes ready to help me. I hope he will be able to make a good interest in the University. But the Dean of Christchurch by his letters swayeth our College against him, and the Provost of Oriel doth the same in his College. I wish there could be some way to make them for us.

"The other person who stands, is one Mr. *Hudson* of University College, who is well

[q] In the Lambeth Library, MSS. No. 953. art. 67.

[r] Mr. Hudson was elected in 1701. He became afterwards D.D. He was editor of several valuable editions of classical authors; and after his death was published the fine edition of Josephus which he had prepared.

versed in Greek, but not in any of the Eastern languages. But Mr. *Wallis* is as good a Grecian as any man in the Uuniverty, and will also have the advantage of the Eastern languages, which is a qualification necessary for the Keeper of that Library; for, otherwise, he will be much in the darke. The statute also requireth to be skilfull in the learned languages; in which respect Mr. *Wallis* is the more fit person, if they vote according to conscience. About Easter your Grace will see the event of it. And in the mean time, with thanks for all your Grace's favours, I remain,

"My Lord, your Lordship's

"Ever ready and humble servant,

Tho: Hyde.

"March 9, $\frac{1700}{01}$, Oxon.

"My reasons for laying down my place are, 1st. because, my legs being weakned by the gout, I am weary of the toil of daily attendence all times and weathers. And 2dly. that I may have my time at command to digest and finish *my Notes and Collections on hard places of Scripture.*"[q]

Dr. *Hyde* seems to have much gratified James the second, when he visited Oxford in 1687, with his [q] answers respecting Chinese literature. He

[q] Life of A. Wood, written by himself, p. 360.

had made great progress in the language of China. Of the Armenian tongue he was [r] considered an oracle. To his skill in other Eastern languages the London Polyglot, if there were no other monument, bears imperishable testimony. Granger has truly said, that "Bochart, Pocock, and *Hyde*, are allowed to have been the greatest Orientalists, which any age or nation has produced." Dr. Hyde died in Feb. 1702-3.

We have seen, in his letter to the archbishop of Canterbury, that so late as in 1701 he was employed in illustrating the Scriptures. We conclude, while we lament that they were not given to the public, the following annotations, mentioned by Wood and Dr. Sharpe, to have been the fruit of this employment. *Annotationes in difficiliora loca Biblica ex libris Orientalibus desumptæ.*

Having published *Quatuor Evangelia et Acta Apostolorum Lingua Malaica, Characteribus Europæis*, he had intended to print also *Evangelium Lucæ et Acta Apostolorum, Lingua et Charactere Malaico.*

[r] See Lett. of Eminent Men, &c. Aubrey's Anced. vol. 1. p. 69. Dr. Hickes to Dr. Charlett at Oxford, 1694. "I am glad you are going to found Armenian and Sclavonian letters; you have an oracle of the former language among you, I mean Dr. Hyde."

How would the biblical scholar have been gratified, and benefited, by the following works, which, with several other, he had also designed for the press!

Maimonidis Liber More Nevochim, transcriptus ex characteribus Hebraicis, quibus à Maimonide scriptus est, in proprios Arabicos, cum nova versione et notis, Arabicè et Latinè.

Lexicon Hebraicum, emendatum ex MSS. Lexicis Rabbi Pirchon, R. Jonæ, et R. Jesaiæ, atque ex collatione cum linguis Arabica et Persica, et aliis linguis Orientalibus.

Commentarius in Pentateuchum Arabicè, auctore Mansûr Syro-Arabe, ex Scriptura Gershumi in Arab. transcriptus, et Latinitate donatus.

XIV. Another Oriental scholar, though unnamed by Dr. Walton, is * stated to have been also a corrector of the press in the Syriac and Arabic of the Polyglot. This was *Richard Heath*, M.A. formerly of Christ College, Cambridge, where he was much valued for his learning, and considered as eminently accomplished in the Eastern tongues. The sheets of the Bible, which he overlooked, are said to have been sent to him at Shrewsbury, where he was minister of

* Calamy, cited by Kennet in his Reg. p. 830, and Life of Philip Henry, 2d ed. 1699. ch. xi.

one of the churches.[1] For his trouble Dr. Walton is reported to have given him a copy of the work. He became a non-conformist in 1662, and died in 1666.

XV. In the next object of our notice, Mr. *Alexander Huish*, we shall find indeed not only a very eminent corrector at the press both of Greek and Latin in the Polyglot, but an assistant also of the highest class to the editor of it. Wood says, that he was one of the *four* correctors of this Bible at the press, that he took great pains in the Septuagint Translation, the Greek text of the New Testament, and the Vulgar Latin, compared with the most ancient Alexandrian MS. Copy, with the old edition of the Septuagint printed at Rome according to the Vatican Copy, and Robert Stephens's edition of the Greek text of the New Testament; that he diligently collected the Various Readings of the Alexandrian Copy, which are throughout the work put under the Roman edition of the Septuagint, and Stephens's edition of the Testament; and that, in the sixth volume of the Polyglot, he has printed a Greek hymn with a Latin version of it.

It may be gathered, though not implied in Dr.

[1] Athenæ Oxon.

Walton's [u] acknowledgment of Mr. *Huish's* services, from remarks [w] made by Mr. *Huish* himself, that he was answerable for the correctness of the press in other besides his own contributions. These, more abundant than Wood has stated them, he had been employed above four years in amassing; and, with the delivery of them into the great storehouse of sacred criticism, subjoined an [x] Ode or Hymn from the Alexandrian Manuscript; of which I will give his Latin paraphrase.

[u] Præf. *Alexandrum Huissum,* S. T. B. Ecclesiæ Cathedralis Wellensis præbendarium, qui in Versione Græca τῶν ὁ textu Græco N. Test. et Vulgata Latina operam impendit; necnon antiquissimum nostrum exemplar MS. Alexandrinum cum Romana Test. Vet. et Rob. Stephani T. Novi editione contulit; variantesque lectiones, quæ singulis paginis apponuntur, diligenter collegit."

[w] Bib. Pol. vol. vi. ad fin. collat. vers. lxx. p. 140. "Post exantlatam operam per quadrienne et quadrimestre spatium, ab initio operis ad finem ejus usque, *in colligendis hujus MS. Alex. variantibus lectionibus, ipsisque cum Bibliis Græcis LXX. Interp. eorumque Translatione, atque Vulgata Versione, Latina; aliisque quæ proximè præcesserunt, quam multis, ad prelum corrigendis atque recognescendis, labores meos concludo.*"

[x] Bib. Pol. ut suprà. "*Votivum Deo, sive Gratiarum Actio pro opere confecto.* Ex MS. Alex. post Odas quæ sequuntur Psalmos," &c.

Δόξα ἐν ὑψίστοις Θεῷ,
Καὶ ἐπὶ γῆς εἰρήνη, κ. τ. λ.

" *Iambicum, Dimetrum, Acatalectum.*

" Deo sit in sublimibus
Laus, et perennis gloria ;
Terrisque pax, mortalibus
Mens et voluntas unica.

" Te prædicamus, Te Deum
Benedicimus ; Te plurimis
Tuumque nomen inclytum
Extollimus præconiis.

" Tibi gratias, quas possumus
Præstare maximas, Tuæ
Pro splendidæ reponimus
Immensitate gloriæ.

" Domine Deus, Rex cœlice,
Deus omnium potens Pater ;
O singularis, unice,
O Christe, partus integer.

" Agnus Dei, Patris tui
Qui sempiternus Filius
Peccata tollis seculi ;
Miserere nobis, quæsumus.

" Peccata tollens seculi,
Audi tuorum nunc preces ;
Miserere nobis, ad tui
Qui dexteram Patris sedes.

" Tu namque solus sanctus es,
Dominusque, Christe; tu Patris
Cum Spiritu par summus es,
In gloria ejus numinis.

" Amen."

Huish certainly bestowed great attention upon the Alexandrian MS. And if Grabe and Mill had not made many additions to the various readings, collected by *Huish*, which are found in this MS. what testimony could be more honourable or more complete in regard to the examination of it, than that of [y] Bentley; who, afterwards col-

[y] Berriman's Critical Dissertation upon 1 Tim. iii. 16, &c. 8vo. Lond. 1741. p. 154. With manuscript notes in the margin by Berriman himself, and a letter, dat. Feb. 2, 1761, at the beginning of the book, addressed to Archbishop Secker. Lambeth MSS. No. 1053. " I had this from Mr. Casley, *who heard Dr. Bentley declare it.*" Berriman hence infers, that both *Huish* and *Bentley* allowed the true reading of the Alexandrian MS. 1 Tim. iii. 16. to be Θεὸς. Such was certainly the concession of Patrick Young before *Huish*, and after him of Walton, Fell, Mill, and Grabe. But I may here be allowed to enlarge upon so important a text; and, first, to refer the reader to Bishop Pearson on the Creed, Art. II. in vindication of this contested reading. Next, notwithstanding what Wetstein and Griesbach have advanced against this reading of Θεὸς,

lating it himself, declared *that it had been collated by Mr. Huish with great exactness?*

I will give the summary of Matthæi upon the passage, which is of sufficient power to prevent a too hasty decision of any one; premising that he professes to have made use of fifteen Manuscripts of the Epistles in his edition of the New Testament; of which the oldest was of the ninth century; and these are his words: "Bona fide testor me in omnibus Codicibus Mosq. Græcis ἀναμφιβόλως καὶ ἀναμφισβητήτως reperisse μυστήριον, Θεὸς ἐφανερώθη. His addo Euthymium Zigabenum in Panoplia Tit. XV. contra Nestorianos, qui fol. ρκγ. pag. 2. col. 1. hunc locum ex Cyrillo hoc modo repetiit. Καὶ ὁμολογουμένως, κ. τ. λ." Præf. in Cath. Epist. pp. xl. xli. His note upon the passage in question, of more minute formation, is as follows. "In Stephaniana editione N. T. ann. 1550, Θεὸς ἐφανερώθη *sine ulla varietate legitur.* Nunc deinceps de illis Codicibus videamus, qui apud Wetstenium litteris majusculis notantur.

"Cod. Alexandrinus. Is, teste *Millio*, habet Θεὸς. Teste *Wetstenio* et *Griesbachio*, ὅς.

"Cod. Vaticanus. Is, auctore *Wetstenio*, hac Epistola prorsus caret.

"Cod. Kusteri Parisinus 9. seu Ephremi rescriptus. Ex hoc *Kusterus* nihil notat. Ejus ergo taciturnitas est pro lectione Θεὸς. *Wetstenius putat* hunc habere ὅς. Teste *Griesbachio*, exhibet ὅς. *Woidius* Θεὸς ibi putat deprehendisse. *Less* ita scribit: 1 Timoth. iii. 16. Habe mir alle mögliche Mühe gegeben, *zu sehen was Wetstein sane.* Endlich setzt der Herr Doctor hinzu, dass er, weil fast alles verloschen, *nichts habe bemerken können.*

"Cod. Claromontanus. Hic, auctore *Millio*, habet ὅ,

Mr. *Huish* was a member, first, of Magdalene Hall, in Oxford; afterwards, in 1613, one of the

et ex emendatione Θεὸς. Ὁ à prima manu, test. *Wets.* et *Griesb.*

" Cod. Sangermanensis. Hic est hoc loco mutilus.

" Cod. Augiensis. Hic, teste *Wetstenio*, habet ὃς.

" Cod. Boernerianus. Hic, test. *Wets.* et *Kustero*, habet ὃς. Ita ex correct. antea ὅ, uti *Bengelius* tradit. Obitèr etiam hoc notandum duxi. *Wetstenius* ex Alexandrino notat ὃς ex F. et G. [hoc Codice, et Augiensi,] ΟΣ. Quid sibi vult ista inconstantia? Cur non utroque loco aut ὃς, aut ΟΣ dedit? Deinde, quid sibi vult ista linea in relativo ὃς? Hoc enim omnes sciunt, relativum ὃς in nullo Codice scribi ΟΣ. Solum Θεὸς, propter omissas literas, habet istam lineam ΘΣ. Similitèr scribitur ΙΣ, ΧΣ, et alia.

" Cod. Coislinianus hoc loco caret.

" His accedit solus

" Cod. Colb. 7. qui, auctore *Millio*, multoties ex Latina Vulgata interpolatus, habet ὃς. Quæ de hoc Codice tradita sunt, valdè sunt obscura et incerta.

" Sex ergo omninò Codices hoc loco *dicuntur* variare. Reliqui omnes habent Θεὸς. Sed concedamus, in omnibus illis, [anteà enumeratis,] legi aut ὃς, aut ὅ. Quid hinc elicitur? Nihil nisi hoc, quòd Codices Latinizantes (rectiùs Græco-Latini) hoc loco corrupti sunt ex Latina Vulgata. Sed unde Vulgata et Itala corrupta est? Ex Codice Scholiorum, uti per totum N. Testamentum. Ac hoc quidem loco ex vitiosa lectione scholii Cyrilli, &c.—Ex his duabus corruptis lectionibus vetustiorem esse censeo ὅς, ortam et receptam in contextum ex scholio Cyrilli, quod ante Photii tempora in Catenam illam, quæ nunc Oecumenio tribuitur, à Photio autem aucta videtur, relatum erat. Istud ὅς offen-

original foundation-scholars at Wadham College, in which also he became fellow. Having entered into holy orders, he was distinguished as a preacher; and in 1638 was presented to two benefices in his native county of Somerset. Attached to the royal cause, he soon afterwards was a great sufferer in the civil war. So [z] early as in 1640 he had been taken into custody as a delinquent. To some of his parishioners, with whom he was [a] not in favour, as the manner then was, for placing the communion-table under the east-window, he might be indebted for this invidious dis-

dens interpres Latinus, mirabilium lectionum, quæ in scholiis et patribus Græcis reperiuntur, cupidissimus, quia vocabulo *sacramenti* non conveniebat, mutavit in *quod*. Hoc *quod* deinde genuit Græcum ὅ. Ita Coloss. i. 24. idem genus Codicum [scil. Clarom. Sang. Aug. et Boern.] propter Versionem Italo-Vulgatam ante ἣν addunt ὅς, et eodem versu Codd. Kust. Clarom. et Sang. habent ὅς ἐστιν ἡ ἐκκλησία, cum tamen in eorum Versionibus *quod* legatur." Matthæi, Nov. Test. vol. 7. pp. 90, 91, 92. In four Manuscripts of the Greek Testament, procured from the Islands of the Archipelago, and now deposited by the munificence of the present Archbishop of Canterbury in the Library at Lambeth Palace, of which the oldest is of the eleventh century, the reading is Θεὸς, in two instances contracted θ̄ς, and in the other two θ̄ς.

[z] Walker, Sufferings of the Clergy, P. II. p. 76.

[a] The complaint of his parishioners, and his reply, are among the Lambeth MSS. But it is enough to refer to the similar case of Dr. Walton, p. 14, et seq.

tinction. He was afterwards driven from place to place; yet in the quiet repose, says Wood, which sometimes he obtained, he improved his talent for the public good of learning. He was, however, persecuted not only in the deprivation of his own preferment, but in the [b] expulsion of his son from Wadham College; in being [c] confined also at a village in Wiltshire, where his wants were aggravated and unrelieved by the soldiers, and where in his imprisonment he subsisted only by the provisions which were secretly conveyed to him. By an exchange of prisoners he was at length liberated; and then, perhaps, tasted the repose to which Wood alludes, the happy employment of which we have beheld in his share of the Polyglot. At the Restoration he regained what he had lost, and was also presented to a prebend in the cathedral of Wells. "[d] Having lived beyond the age of man, and done extraordinary benefit for the common good," he died in 1668. He published, in 1626, *Lectures on the Lord's Prayer*.

XVI. Another assistant, in the very useful labour of collecting Various Readings for the

[b] Wood, Annals of the University of Oxford, under the year 1648.

[c] Walker ut supr.

[d] Wood, Ath. Ox.

Polyglot, was Dr. *Thomas Pierce.* He is not noticed by Dr. Walton in his Preface, but in the sixth volume of the work we find *Variantes Lectiones ex Annotatis viri summi et incomparabilis D. Hugonis Grotii in universa Biblia, cum ejusdem de iis judicio, collectæ opera ac studio doctissimi viri Thomæ Piercii, presbyteri, rectoris ecclesiæ de Brington in Com. Northamtoniensi.*

Dr. *Pierce* was a native of Wiltshire, and was [e] educated in Magdalene College, Oxford; where he was first a chorister, then demy or scholar, afterwards fellow, and lastly president. From his fellowship he was ejected, in 1648, by *the* [f] *Committee for the Reformation of the University of Oxford;* in [g] which year the ardour of these reformers, "the well-affected of the University and City," as they were then called, was exercised in a "zealous persecution of the young people that followed [h] May-Games, by breaking of garlands, taking away fiddles from musicians,

[e] Wood, Ath. Ox.

[f] See the hope expressed of this Committee by one of their own heart, in this volume, p. 26.

[g] Wood, Annals of the University of Oxford, under the year 1648.

[h] Nothing was so grievous to the eyes and the minds, as it should seem, of the Puritans, as the old customs observed on the first of May. At the Restoration of Charles the Second, they kept up their hostility to the hated games, in

dispersing morice-dancers, and the like." *Pierce* was both a[1] poet and a wit; and probably had exposed himself, by his ridicule of their labours, to the censure of this mirth-expelling committee. In the sister University, and in the same year, we may just pause to observe a more profound and ingenious device for the establishment of Puritanism under the name of reformation; a device projected by the parliamentarian master of her principal society; and a device not unregarded, in later days, by those who would appropriate to themselves exclusively the epithet of every true Christian, and render their partiality

printing and more than once reprinting, in 1660 and 1661, *Funebria Floræ*, or, *The Downfall of May-Games*; which the author, Thomas Hall, condemned for their rudeness, profaneness, &c. I think it curious to observe, in regard to this pamphlet, that it presents a similar method of arguing, which Bishop Sherlock, in later times, has shewn in his *Trial of the Witnesses*, &c. In this Downfall, Flora, the patroness of May-games, is formally indicted; addressed by the judge; and submits to be tried by a jury; upon which the judge exclaims, "Thou hast well said; thou shalt have a full, a fair, and a free hearing." The crier is then directed to call witnesses, when *Holy-Scripture* comes forward, and delivers his testimony against these games; then *Pliny*, *Lactantius*, and others, down to a Mr. *Elton*, "a man eminent for piety and known integrity in his time!" After much interchange of judicial and formal remarks, sentence is finally given against poor Flora.

[1] Wood, Ath. Ox. and see the following pp. 279, 280.

subservient to views of schism. "[k] If the Lord please to honour you to purge Schools and Universities, you may with more encouragement *raise feoffees to buy in impropriations;* you will soon, by God's blessing, have able men to send abroad as *evangelical preachers,* till you have enough to fix in all places; and good justices of peace; as also solid, able, parliament-men!"

Driven from the University, Mr. *Pierce* became, however, rector of Brington, in Northamptonshire; and was much followed and admired "[l] for his smooth and edifying way of preaching." Nor was he dispossessed of this benefice. At the Restoration he was created D.D., and obtained a prebend in the churches both of Canterbury and Lincoln. And in 1675, having long before resigned the presidency of Magdalene College, he was made Dean of Salisbury. Evelyn [m] speaks of the visit of *Pierce* to him in the Usurpation, and calls him "the learned minister of Brington," and also "an excellent musician." Of his poetry Wood records several published

[k] The Strength of the Saints, a Sermon by Dr. Thomas Hill, Master of Trinity College, Cambridge, 4to. 1648. Epist. Ded. to the Committee at Westminster, dat. May 3, 1648.

[l] Wood, Ath. Ox.

[m] Memoirs, vol. i. p. 293.

pieces; to which [a] additions might be made. In his poem, entitled *Caroli τῆς μακαρίτης Παλιγγενεσία*, and published in 1649, he thus fearlessly and forcibly, at the close, has described the dominant faction of the time.

"When future times shall look what plagues befel
"Egypt and us, by way of parallel;
"They'll find at once presented to their view
"The Frogs and Lice, and Independents too.
"Only this signal difference will be known
"'Twixt those Egyptian judgments and our own,
"Those were God's armies; but the effect doth tell,
"That these our vermin are the host of hell."

Wood has pronounced him well read in authors, both civil and profane; a zealous son of the Church of England, though originally a Calvinist; and above all, whether in the Latin or English tongue, an excellent preacher. His character indeed is drawn with more than ordinary care by the Oxford biographer; who further says, that the ingenious keenness of his pen, and the

[a] Perhaps his first English poem, written when he was only eighteen, is that in the *Horti Carolini Rosa Altera*, Ox. 1640; in which collection there is also by him a Latin copy of verses.

complete excellency of his learning, many of his greatest adversaries often confessed and acknowledged, but oftener experienced in those most notorious overthrows, and palpable foils, which he gave them; that he was a resolute maintainer of the ancient establishment of the English Church, and a firm assertor of her rights, at a time, when it was accounted matter of the deepest guilt to have so much courage as either to own the one, or publicly to appear in defence of the other; that he, Hammond, and Heylin, all of Magdalene College, were the chiefest champions among the old, regular, and conformable Clergy, who victoriously engaged many of the most specious and plausible pamphleteers, whose scurrilous and violent libels the rank liberty of the boundless press midwived into the miserably torn and distracted nation; that he was also a person very well read and exercised in the quinquarticular controversies. Hence the attention which he [o] bestowed upon illustrating the theological opinions of archbishop Usher, and his correspondence upon the occasion with Walton, Thorndike, and Gunning. He was one of the Commissioners at the Savoy Conference, and more than any of the rest appears to have excited the resentment and indignation of Baxter.

[o] See before, in this volume, p. 205, et seq.

His sermons, and other publications, in great number, are noticed in the *Athenæ Oxonienses.* He died in 1691.

XVII. We may consider Dr. *Hammond,* of whom mention has been made in the preceding narrative, as another of the assistants who supplied the Polyglot with Various Readings. And he was certainly one of [p] those, whose advice was to be occasionally requested in the progress of the work. Dr. Walton, in his Preface, mentions only in general terms the assistance of Dr. *Hammond.* But as Dr. *Hammond* had collated one of the Greek Manuscripts belonging to Magdalene College, to which Dr. Walton also resorted, as well as to a second Codex in the same collection; we may reasonably conclude, that the latter would gladly avail himself of the diligence, already employed upon one of them, by a scholar and divine of the highest reputation.

"[q] The first MS. which I have myself twice compared," Dr. *Hammond* has told us, "I found in the place of my education, in the Library of St. Mary Magdalene College, in Oxford; a fair and ancient Copy." This is the first of the Magdalene Manuscripts, noticed by Dr. Walton in the

[p] See this volume, p. 50.

[q] Pref. to his Paraphrase and Annotations upon the New Testament, first published in 1653.

Preface to the *Variantes Lectiones Græcæ Novi Testamenti*, and entitled by him *Novum Testamentum integrum, excepta Apocalypsi;* which also Dr. Mill collated; and which is mutilated of a few verses in the first chapter of St. Mark; and was written in the eleventh century. The second, of which Dr. Hammond makes no mention, Dr. Walton thus describes: *Epistolæ ad Romanos et Corinthios, cum Oecumenio, in Mag. Coll. Oxon.*

When Dr. *Hammond* published his *Paraphrase and Annotations upon the Psalms,* the Polyglot was before the world. This afforded an opportunity to the excellent paraphrast of mentioning Dr. Walton with honour. "'My first resort hath been to the ancient, learned, literal interpreters in many languages, as they are lately published with most advantage by the great diligence, and unwearied industry, of my very worthy and learned friend Dr. Walton."[1]

Dr. *Hammond,* whose name will never die while piety and learning are revered, was a native of Chertsey in Surrey; and became first a scholar or demy, and afterwards fellow of Magdalene College, Oxford. In 1632 he was presented to the valuable rectory of Penshurst, from

[1] Preface to the Paraphrase on the Psalms.

[2] A. Wood, Ath. Ox. and Fell's Life of Hammond.

which he was ejected in the Great Rebellion. In 1643 he obtained the archdeaconry of Chichester, and in the same year was nominated one of the Assembly of Divines, but, like Usher, disdained to come into it. At the treaty of Uxbridge he attended the king, in order to confer with the parliamentary commissioners upon the unhappy differences in church and state, the sophisms of whom, Wood says, he easily and perfectly dispersed. In 1645 he was made canon of Christ Church, Oxford, and chaplain in ordinary to his Majesty. Being prohibited by the enemies of the king, in 1647, from the discharge of the latter office, he retired to the former, only to experience soon afterwards, in the deprivation of it, the scorn and injury to which sound learning and religion were then exposed. To this succeeded an imprisonment of considerable duration. At length, released, he retired to the seat of Sir John Packington in Worcestershire; where, till his death, in 1660, he did much good, having the disposal of great charities entrusted to him, and having been considered as the most zealous promoter of alms-giving in England. The bishopric of Worcester was designed for him at the Restoration; when he died, at the premature age of fifty-five. "[t] Much more might be said of this worthy per-

[t] Wood, Ath. Ox.

son," if I may adopt the forcible encomium of Wood; "but his life and death being extant, written by Dr. John Fell, his great admirer, [and often printed, I may add, in various forms,] I shall only now say that great were his natural abilities, greater his acquired; and that in the whole circle of arts he was most accurate. He was also eloquent in the tongues, exact in ancient and modern writers, well versed in philosophy and philology, most learned in school divinity, and a great master in church antiquity." The catalogue of his numerous works then follows; among which the Commentaries on the Psalms and the New Testament, and the Practical Catechism, have, to the praise and honour of the author, and to the instruction of millions, passed through very many editions. These, with his sermons and invaluable controversial pieces, and with Dr. Fell's account of him, have been also collected into four folio volumes.

Le Clerc published Dr. *Hammond's* notes on the New Testament with his own; which also were printed separately in 1699, and entitled *A Supplement to Dr. Hammond's Paraphrase and Annotations.* This Supplement, I must observe, produced in the same year "A Vindication of Dr. Hammond and his Paraphrase and Annotations, &c. from the rude and unjust reflections made upon him, and them, by Mons. Le Clerc, in his Sup-

plement to Dr. Hammond's Paraphrase, &c. With some brief animadversions on his letter prefixed to his Supplement." Sir Norton Knatchbull, I would lastly remark, in his address to the reader, prefixed to his most excellent *Annotations upon difficult Texts in the New Testament*, stating some cognate criticisms of *Hammond* and himself, very successfully clears his labours from the possible suspicion of plagiarism, and thus stamps additional value upon the production of his predecessor.

XVIII. It has [u] already appeared that Dr. Walton was desirous to obtain the notes of Mr. *Patrick Young* for his Polyglot, and that some of them are found in the sixth volume of the work. Of these notes we are now to speak. It is to be lamented, that they extend not beyond the fourteenth chapter of the Book of Numbers. For they are of as great value and importance as any which enrich the volume. They were not, indeed, originally designed for the Polyglot; but having now their place in it, they and the author of them may not here be overpassed.

Mr. [v] *Patrick Young* was keeper of the royal library in the reigns of our first James and

[u] See before, pp. 63, 64.

[v] Wood Ath. Ox. and T. Smith, Vit. Patric. Junii.

Charles. He had been educated at the University of St. Andrew in Scotland, and was incorporated M.A. at Oxford in 1605. The celebrated Alexandrian Manuscript, which had been presented by the patriarch of Constantinople in 1628 to the latter monarch, it was the intention of Mr. *Young* to publish; together with a collation of other Manuscript Copies of the Bible. He was much encouraged in his design by the Assembly of Divines in 1645, and an ordinance was issued for the publication; Selden and Whitlock having undertaken to print it. But it did not proceed. The Epistles of Clement to the Corinthians, found at the end of this Alexandrian Copy of the Bible, Mr. *Young* had published in 1633, with very curious and valuable notes, in which he was assisted by the eminently learned *Bois,* one of our translators of the Bible; and to which he prefixed an account both of the manuscript, and of the[x] faith-

[x] "Ad calcem venerandi hujus Codicis, (Alex. MS.) et χειμηλίῳ τιμαλφιςάτῳ, in membranis laceris adjecta erat Clementis ad Corinthios Epistola, eadem manu scriptus, quam nunc bono publico et tuo usui in lucem damus; legisque Pythagoricæ non immemores, *nihil dementes, nihil de nostro addentes, non syllabam, non apicem, aut iota unum, fidelissimè, quantum fieri potuit, expressimus.* Voces autem deperditas, et literas vetustate exesas, spatiis et interstitiis, accuratissimè dimensis, pro ingenioli nostri tenuitate supplevimus, et *minio rubro (novo hoc et inusitato imprimendi ge-*

ful as well as remarkable manner in which he had printed it.

In 1649, having joined the presbyterian party he relinquished the charge of the royal library, of which little care appears then to have been taken; the books there, according to Wood, being mostly embezzled; and, retiring into the country, died in 1652. To whom Dr. Walton was indebted for the notes of *Young*, which he has published, he has not informed us; but of the notes themselves the following is his description.

"[1] *Patricii Junii*, nuper bibliothecarii regii, annotationes doctissimas exhibemus, quas unà cum Versione Græca LXX. Interpr. juxta exemplar Alexandrinum MS. antiquissimum, *seorsim edere ipse decreverat;* in quibus *textum MS. Alex. cum aliis exemplaribus impressis et MSS. fonte item Hebraico et veterum scriptorum monimentis confert.* Cum antem notas suas non perficeret, (non enim ultra Numer. cap. 15. progressus est,) nec ipsum MS. exemplar morte ereptus in publicum dare potuit, visum est partui parenti obstato succurrere, *annotationes quas absolverat in lucem edendo, ut unà cum ipso MS. Alex. (quem*

nere) notavimus, &c." The fragment of the second Epistle of Clemens, at the close of *Young's* notes upon the text, consists of no more than four leaves.

[1] Bib. Polygl. vol. vi.

in Bibliis nostris cum textu Græco imprimi curavimus,) simul prodirent lucubrationes istæ à doctis multum diuque desideratæ.

" Vocum quarundam explicatio.

" *Exempl. Arab.* Exemplaria duo Pentateuchi MSS. ex Græco in Arabic. versa, in Bibliotheca Oxoniensi, Origenis obelis et asteriscis insignita.

" *MS. Oxon.* Octateuchus Græcus MS. Collegii Universitatis Oxon. quem contulit D. *Junius* usque ad cap. 15. Numer. et varietates annotavit: cùm verò ulterius non sit progressus, reliqua etiam Octateuchi cum textu nostro collata inter nostras Venetæ et Complutensis editionis lectiones varias insertas lector inveniet.

" *MS. Cotton.* Pentateuchus Græc. MS. liber omnium totius orbis (ut quidam conjiciunt) vetussimus, olim in Bibliotheca D. Roberti Cotton, equitis aurati, asservatus; qui postea in manus Galli cujusdam pervenit, qui authori nunquam reddidit. Hujus MS. partem aliquam contulit D. *Junius* cum aliis editionibus, cujus varietates aliquas hìc annotavit.

" *MS. Sarrav.* Claudii Sarravii, regii in Parliam. Parisiensi consiliarii, fragmenta quædam Græca MSS. vetustissima Pentateuchi, Origenis obelis et asteriscis signata."

Thus we observe the added labours of Dr. Walton to those of Mr. *Young;* and thus we are compelled to lament the irreparable loss of a most

ancient Manuscript, which had been lent by an ardent friend of learning, and was not returned.

XIX. Of the assistance in the Polyglot, afforded by those who now follow, there is no other remembrance either in the Preface of Dr. Walton, or in the sixth volume of the work, than that they [z] supplied books, or gave advice, or, generally speaking, were active in whatever they considered serviceable to the noble undertaking. Yet are they noticed in the original proposals for the publication of this Bible, either as persons who were to be consulted on particular occasions in the progress of it, or as superintendants of the charges incurred. Among the former of these was Dr. *Gilbert Sheldon*, afterwards the very munificent primate of all England; who is admitted by Bishop Burnet, who was no friend to him, to have been a learned man. And Lord

[z] See what is said of Usher generally in the note (t) p. 182. Then follows: "Idem officium præstiterunt viri reverendi, amici mei multum honorandi, *G. Fuller*, *G. Sheldonus*, *Brunus Ryvesius*, *R. Sandersonus*, *R. Sternus*, *S. Bakerus*, *H. Fearnus*, *J. Johnsonus*, *R. Drake*, &c. quibus, aliisque omnibus, qui labores nostros animis benevolis prosecuti sunt, gratitudinis vinculo mecum omnes qui aliquid utilitatis ex hac editione percepturi sunt obstricti tenentur." Of others, who are named with the preceding persons, some specific labour or communication has been found and stated.

Clarendon has said of him in his early days, that his learning, and gravity, and prudence, had then raised him to such a reputation, that when he was afterwards warden of All Souls College, in Oxford, he was looked upon as very equal to any preferment which the Church could yield, or since has yielded, to him.

It is said of him, that he was the first who publicly at Oxford denied the Pope to be Antichrist. This must have occurred in his academical exercise for a degree in divinity. "[a] The doctor of the chair, (Dr. Prideaux,) wondering at it, said, *Quid, mi fili, negas Papam esse Antichristum?* Sheldon answered, *Etiam nego.* Dr. Prideaux replied, *Profectò multum tibi debet Pontifex Romanus, et nullus dubito quin pileo cardinalitio te donabit!*" Hammond afterwards concurred in his denial.

He was clerk of the closet, and chaplain in ordinary, to King Charles the First; and by King Charles the Second was made Dean of the Chapel Royal, Bishop of London, and lastly Archbishop of Canterbury. By both sovereigns he was greatly valued, and to the latter during his exile he had contributed great assistance. Of his liberal and charitable spirit there remain mo-

[a] Bishop Barlow's Remains, 1693, p. 192.

numents upon which he expended many thousand pounds; not to mention the great sums of money which he gave in the time of the plague to relieve the necessitous, and at other times to redeem from captivity Christian slaves. These monuments are the theatre in Oxford, which cost him more than 16,000*l.*; the rebuilding or reparation of the library at Lambeth Palace, into which he procured the books to be brought that had been, in the Great Rebellion, [b] taken from the palace, and delivered into the possession of the University of Cambridge; 2,000*l.* towards the structure of St. Paul's Cathedral, having given a greater sum towards the repair of the old cathedral before the fire of London; an abatement in his fines of nearly the same sum, in order to augment poor vicarages in his diocese; and considerable benefactions to colleges. Wood relates from the communication of his Grace's nephew, Sir Joseph Sheldon, that this public-spirited prelate expended, in various acts of munificence and charity, no less than 66,000*l.* His treasurer, after his death, [c] attested the whole to have amounted to 72,000*l.* With how much

[b] See the note (*a*) in this volume, p. 239.

[c] Le Neve's Lives of the Archbishops of Canterbury, p. 192.

justice is he recorded, and with how much gratitude will he be ever remembered, as [d] *Pauperum parens, Literatorum patronus!*

XX. Selected for the same purpose with Dr. Sheldon, in regard to the Polyglot, was Dr. *Richard Sterne,* afterwards Archbishop of York; a man of eminency both as a scholar and a divine. He was the compiler of a very useful system of logic, and the author of Sermons, or a Commentary upon the 103d Psalm. To him, also, has been attributed, among others, but not justly, the composition of the [e] *Whole Duty of Man.* Of that excellent work the author yet remains to be discovered.

[d] Inscribed upon his monument in Croydon church.

[e] It had been before attributed to Dr. *Chappel,* Bishop of Cork and Ross; the manuscript of the work, in his handwriting, having been transmitted by Dr. *Sterne* to Dr. Fell, dean of Christ Church, to publish; which having been read by him beforehand to his pupils, it occasioned several to say, *that the said Dr. Sterne was the author;* as others said, because a copy of the same manuscript was found in her study after her death, *that Lady Packington wrote it.* Other prelates, (*Sancroft* and *Frewen,*) and many inferior persons have been named as the authors. But see Dr. Lort's *Enquiry concerning the author, or rather who was not the author, of the Whole Duty of Man.* Nichols's Literary Anecdotes, vol. 2. p. 597—604.

He was [f] born at Mansfield, in Nottinghamshire, and was admitted first in Trinity College, Cambridge; whence he was elected to a fellowship of Bene't, and became afterwards master of Jesus College. With other members of the University, upon the commencement of the civil war, he was [g] active in conveying to the King, at Oxford, the Cambridge plate. Of their intention Cromwell had obtained information, and expected to intercept the loyal tribute. But it reached his Majesty by a circuitous road. The disappointment was revenged by Cromwell in his seizure of Dr. *Sterne*, and two other masters of colleges; and in carrying them with him to London in a sort of triumph. There they were at first imprisoned; afterwards [h] consigned to other

[f] Wood, Ath. Ox. and Le Neve's Lives of the Archbishops of York.

[g] Ibid. And Ryves, Querela Cantab. ed. 1685. p. 183.

[h] His own letter to one, who had been his pupil, is the best exposition of all the insults, and miseries, which other writers have represented him as enduring. See Le Neve, ut supr. p. 247, et seq. It is dated Ely House, October 9, 1643. "This is now the fourteenth month of my imprisonment; nine weeks in the Tower; thirty weeks in Lord Petre's house; ten days in the ships; and seven weeks here in Ely House. The very dry fees and rents of these several prisons have amounted to above 100*l.*, besides diet and all

prisons; and at length sent on board a ship at Wapping, in which with many other gentlemen

other charges, which have been various and excessive.—At my living near Cambridge, they have not only taken the whole crop, but plundered and sold whatever goods of mine they found there.—They have robbed also the child that is yet unborn of the clothes it should be wrapped in. But upon my wife's address to the Committee at Cambridge, they had so much humanity as to make the sequestrators, though with much ado, restore them to her again. They have also forbidden our college-tenants to pay us any rents.—If I have any thing else that escapes their fingers, it is in such fingers out of which I cannot get it; and that also I owe to the same goodness of the times! So that if my friends' love had not made my credit better than it deserves to be, and supplied my occasions, I should have kept but an hungry and cold house both here and at home. And all this while I have never been so much as spoken withal, or called either to give or receive an account why I am here. Nor is any thing laid to my charge, *not so much as the general crime of being a malignant*; no, not in the warrant for my commitment. What hath been wanting in human justice, hath been, I praise God, supplied by divine mercy. Health of body, and patience, and cheerfulness of mind, I have not wanted; no, not on ship-board; where we lay, the first night, without any thing under or over us but the bare decks, and the clothes on our backs; and after we had some of us got beds, were not able, when it rained, to lie dry in them; and when it was fair weather, were sweltered with heat, and stifled with our own breaths; there being of us in that one small Ipswich coal-ship, so low-built too that we could not walk nor stand upright in

of great rank they were put under hatches, and denied even the benefit of a breath of air by the malicious closure of every augur-hole, and inlet, through which it might be received. In making ships a prison for loyalists the rebels had two objects in view; one, to oppress their victims by the want of air and cleanliness; the other, to keep them in fear of being sent abroad as slaves, with which they were often threatened. It was in vain that Dr. *Sterne*, and his fellow-sufferers, petitioned to be heard. Nor did it avail them, that no accusation was brought, much less proved, against them. Whilst in this durance, Dr. *Sterne* was therefore deprived of his headship and other preferments. He was afterwards removed from the ship to some other place of confinement; out of which he was allowed a temporary release, in order to attend upon his

it, within one or two of threescore; *whereof six knights, and eight doctors in divinity, and divers gentlemen of very good worth*, that would have been sorry to have seen their servants, nay their dogs, no better accommodated. Yet among all that company, I do not remember that I saw one sad or dejected countenance all the while; so strong is God, when we are weakest."

[1] "His [Archbishop Laud's] petition was, that in case he must die, Dr. *Stern*, Dr. Heywood, and Dr. Martin, might be permitted to be with him before and at his death.—His speech and prayer being ended, he gave the paper which

patron, Archbishop Laud, in his last sad days, and at his last hour. At length, having lost all he had, his liberty was restored to him, and he found relief; first in the [k] bounty of Lord Scudamore, the great friend of the loyal clergy in their distress; and afterwards by keeping a private school in Hertfordshire, till the Restoration; when he was promoted to the see of Carlisle, and in 1664 to that of York. He died in 1683, having nearly attained the age of eighty-seven. He was one of the Commissioners at the Savoy Conference; and appears to have greatly offended Baxter by observing of him, that he had used the word *nation* instead of *kingdom*, in order that he might not seem to *own a king*. Baxter rebuked the prelate for his uncharitable supposition; and also maintained *his own word* by alleging the synonymous use of *both* in all monarchical writers. But he laments, that he had been deceived by "[l] so promising a face" as that of Dr. Sterne;

he read into the hands of *Stern*, his chaplain, permitted to attend him in his last extremity; whom he desired to communicate it to his other chaplains, that they might see in what manner he left this world." Rushworth, &c. History of the Troubles and Trial of Archbishop Laud, &c. pp. 443. 451.

[k] Kennet, Reg. p. 861.

[l] Baxter, History of his Life and Times, P. II. p. 338.

and laments it so feelingly, that we are sorry there was then no physiognomist, with half the skill of modern times, to have given the good old champion of his cause a hint, how to judge infallibly of mental qualities by merely external marks!

XXI. Dr. *Robert Sanderson*, afterwards Bishop of Lincoln, whose life written by Isaac Walton is familiar to every lover of English literature, was joined in the same office, with the two preceding prelates, for the service of the Polyglot. Yet this careful biographer has omitted the acknowledgment of Dr. Walton as to the assistance of Dr. *Sanderson*; which, however, the learned [m] editor of the several interesting lives by the same pen has not overpassed.

The services of Dr. *Sanderson* as a casuist, as a scholar profoundly learned, and as a divine of exquisite piety and judgment, will never be forgotten. It has been well said of his sermons, that [n] what he has written in that way is all gold, and thoroughly refined. For the style of them is no less pure than the argumentation is perspicuous. Nor was he undistinguished as an antiquary and indefatigable searcher into ancient records; such employment of time having been

[m] The late Dr. Zouch, prebendary of Durham.

[n] Wotton, Thoughts on studying Divinity.

not only abundantly and usefully exemplified in his own collections, but recommended, at his primary visitation, in his admonitions to the clergy. The admonition is so curious and important, and perhaps singular in the history of episcopal addresses, that I am induced to copy it; especially as Isaac Walton has not noticed it. "[o] The clergy within the county of Lincoln are desired to bring with them in writing a note of all such coats of arms as are in the church windows, and of all such monuments, grave-stones, and inscriptions, whether of ancient or later times, as are yet remaining in their several respective churches or chapels, or the chancels thereof."

Dr. *Sanderson*[p] was a native of Rotheram, in Yorkshire, and fellow of Lincoln College, in Oxford. He was beneficed in Lincolnshire, and a prebendary both in the collegiate church of Southwell, and in the cathedral of Lincoln. Afterwards he was chaplain to King Charles the First, by whom he was appointed, in 1642, Regius Professor of Divinity at Oxford. In 1643 he was nominated one of the Assembly of Divines, and followed the example of his friends, Usher and Hammond, in declining all connection with them. He attended the King in the Isle of

[o] Kennet, Reg. p. 728.

[p] Wood. Ath. Ox. Isaac Walton's Lives, &c.

Wight, and at the desire of his Majesty wrote the *Judgment of Episcopacy,* when the parliament proposed to abolish it. By the parliamentary visitors in 1648 he was ejected from his professorship; when he retired to his benefice in Lincolnshire, where he was plundered, wounded, and confined as a prisoner. At the Restoration he was restored to his professorship, and with it to his canonry of Christ Church; and in the same year advanced to the see of Lincoln. He had then seen more than threescore years and ten; and he enjoyed his well-earned honour beyond two years more. Of his works the catalogue given both by Wood, and Dr. Zouch, is extremely curious. Having adorned and benefited the Church of England, as well by his example as his writings, he left this record of zeal and affection for it in his will. "[q] I do profess, that as I have lived, so I desire and (by the grace of God) resolve to die, in the communion of the Catholic Church of Christ, and a true son of the Church of England; which, as it stands by law established, to be both in doctrine and worship agreeable to the Word of God, and in the most, and most material points of both, conformable to the faith and practice of the godly Churches of Christ in the primitive and purer times, I do

[q] Isaac Walton's Life of him.

firmly believe: led so to do, not so much from the force of custom and education, (to which the greatest part of mankind owe their particular different persuasions in point of religion,) as upon the clear evidence of truth and reason, after a serious and impartial examination of the grounds, as well of Popery as Puritanism, according to that measure of understanding and those opportunities which God hath afforded me: and herein I am abundantly satisfied, that the schism which the Papists on the one hand, and the superstition which the Puritans on the other hand, lay to our charge, are very justly chargeable upon themselves respectively. Wherefore I humbly beseech Almighty God, the Father of mercies, to preserve the Church by his power and providence in peace, truth, and godliness, evermore to the world's end."

XXII. Dr. *Henry Ferne*, or *Fearne*, afterwards Bishop of Chester, was another general assistant in the Polyglot; "[r] a person of singular piety, learning, and wisdome." He was the eighth son of Sir John Ferne, Knight, and born at York. Having received education in the free-school of Uppingham, in Rutlandshire, he became in 1618 a member of St. Mary Hall, Ox-

[r] Wood's MSS. Ashmole Mus. Ox. No. B. 14.

ford; whence in 1620 he removed to* Trinity College, Cambridge, of which he was elected a fellow. He was afterwards presented by that society to a benefice in Yorkshire, which he relinquished for another in Leicestershire bestowed upon him by a relation, to which the Bishop of Lincoln added the archdeaconry of that county. In this residence opportunity occurred to him of waiting upon the King in his way to Nottingham, and of preaching before him. Firmly attached to the royal cause, he published his *Case of Conscience touching Rebellion,* without concealing his name; and is said to have been the first, who drew the pen in the service of his Majesty. The king made him his chaplain. But he was driven by the parliamentary party from his benefice, and sought shelter at Oxford. Afterwards his Majesty sent for him to the Isle of Wight, where he was the last that preached before him. During the Usurpation he employed

* There is in an uncommon little book, containing poems on the death of Lord Bacon, and published in 1626, a *carmen sepulchrale,* written by *Ferne,* then fellow of this society. He again exercised his poetical talent, when vice-chancellor of the University in 1661, in the verses which open and conclude the *Threni Cantabrigienses in funere duorum Principum,* &c. printed in that year.

himself in [t] defending the Church of England against the Church of Rome. He had been [u] designed for a bishopric, as were his friends Hammond, Sheldon, and Walton, in the year 1659. But at the Restoration he did not immediately obtain it; being then advanced, first, to the mastership of his college, and next to the deanery of Ely. Yet he waited not long for the mitre. Upon the death of the editor of the Polyglot, he was promoted to the see of Chester; in which, like his predecessor, he was only as "[w] a guest that tarrieth but a day." For he died at the house of his kinsman, Mr.[x] Nevil, in St. Paul's

[t] He published, in 1653 and 1655, Considerations of present concernment touching the Reformed Church of England, against A. Champney, Doctor of the Sorbonne. On the Case as it stands between the Church of England and of Rome, &c. And of the Division between the English and Romish Church upon the Reformation.

[u] "The King gave authority to Dr. Duppa, then bishop of Salisbury, and other bishops, to consecrate Dr. *Hammond*, Dr. *Sheldon*, Dr. Lacy, Dr. *Ferne*, and Dr. *Walton*, and the warrant was brought from Brussels by Mr. Allestrey, in May, 1659." Note in Barwick's Life, cited by Bishop Kennet, Reg. p. 644.

[w] Wisdom, v. 14.

[x] His brother-in-law, a draper in London; to whom he left all his books, "with the *Great New Bible* [the Polyglot] in six volumes," excepting only a few for friends named in his will. Kennet, pp. 644, 645.

Church-Yard, the 16th of March, 1661, being the fifth Sunday after his consecration. His sufferings and sorrow under the Usurpation are said to have emaciated his body. His remains were interred with great solemnity in Westminster Abbey, accompanied to the grave by two heralds. Much was expected from him, as to beneficence and learning; much appears to have been known of his remarkable devotion and piety, of his ingenuous and amiable disposition, and of his public spirit. Evelyn, just before the Restoration, gratefully records his meeting with Dr. *Fearne* and other devout and learned divines, firm confessors, and excellent persons. So celebrated was he for his perspicuous and forcible resolutions of the differences between the King and Parliament, and between the Churches of England, Geneva, and Rome, that the two adverse parties confessed, that *the Church of England's cause never looked so clearly, and so devoutly, in any writings, as in those of Dr. Ferne.*

XXIII. Dr. *William Fuller*, the father-in-

[y] Salmon's Lives of English Bishops, 1733. p. 380.

[z] Wood's MSS. ut supr.

[a] Mem. vol. 1. p. 307.

[b] Eachard's Hist. of Eng. cited by Kennet, p. 641. Dr. Ferne's Episcopacy and Presbytery considered, 1647, has been particularly admired.

law of Dr. Walton, is also in the same general terms acknowledged as a coadjutor in the work; and was one of [c] those who signed the original letter in recommendation of the undertaking, and of those also to whom the pecuniary concerns of it were entrusted. He obtained at Cambridge the character of a [d] good linguist, as well as of a general scholar. To the preferments, which he once possessed, of the vicarage of St. Giles-Cripplegate in London, and the Deanery of Ely, may be added his nomination by the king to the deanery of Durham, after the dismal standard of the Great Rebellion had been unfurled. The reader, therefore, will not be surprised to find, that Dr. *Fuller*, for his loyalty and orthodoxy was deprived by the rebels of all advantage from these preferments; that he was plundered also, and imprisoned. He [e] appears to have lived, during the Usurpation, obscurely near his parish-church in London; and died in 1659. The rites of burial in that church were [f] denied to his remains. In his

[c] See before, p. 54.

[d] Wood, Fast. Ox. sub ann. 1645.

[e] See before, p. 29.

[f] He was buried in the church of St. Vedast, Foster-lane. Walker's Suff. of the Clergy, P. II. p. 19. Part of his epitaph may be cited: "Ob fidem in Principem, et constantiam in vera religione, *bonis perituris spoliatus*, æternis in

distress he was one of the many Clergy [g] relieved by the munificent Lord Scudamore.

XXIV. Dr. *Bruno Ryves* was exactly of the same description with Dr. Fuller, in regard to the promotion of the great work. We have [h] seen him also assisting Dr. Walton in the business of the London Tithes. He [i] was a native of Dorsetshire, first a clerk in New College, Oxford, and then a chaplain in Magdalene College; afterwards vicar of Stanwell in Middlesex, and rector of St. Martin-Vintry, London. He was a noted preacher, according to Wood; and as such is recorded on the monument erected to his memory, with the addition that his abilities of this kind from his younger days to old age were exceeded by none. Having preached, however, and otherwise exerted himself in behalf of the king, it will not be wondered that at the commencement of the Great Rebellion his oratory was lost upon factious parishioners. They proceeded indeed with admirable hesitation thus to question also his doctrine!

cœlo fruitur. Tandem *sepultura juxta ritus ecclesiæ* per barbariem pseudo-vicarii, et ingratitudinem eorum inter quos ut lucerna ardens seipsum consumpserat, *negata*, requiem hic invenit."

[g] Kennet, Reg. p. 861.

[h] See before, p. 4.

[i] Wood, Ath. Ox.

"[k] We the inhabitants of *Stanwell* thought good to certifie to your worsheps [some of the Committees] what doctren our doctor Mr. *Reevs* talt upon this last Saboth, being 3d. July, 1642; that we oft to obay the king in all his commands; that there were some Brownists and Anabaptists in these times that did comand contrary to the king's commands, but we oft not to obey their commands, for they seek to shake off all obedience to lawful authority; aleding some skriptures, that we weare damned if we persist in it: whereafore we your petishoners and inhabitants of *Stanwell* desir to be resolved in these points which so neerely consernes us. (Signed,)

"*Henry Southern*, and six others."

Dr. *Ryves* was soon afterwards deprived of his benefices; and *Stanwell* was supplied with one of the parliamentary preachers, better qualified to command attention, and to scare away any scepticism even with a look. For, not content with calling the regular clergy dumb dogs, idle drones, and blind seers, "[l] the parliamentary preachers made wry mouths, squint eyes, and screwed faces, quite altering them from what God and nature had made them!"

[k] Grey's Exam. of Neal's Hist. of the Puritans, vol. 3, Appendix, p. 13.

[l] Wood's Annals of the Univ. of Oxford, sub ann. 1646.

The expulsion of Dr. *Ryves* from his preferment was attended with no assuasive circumstances. His wife, children, and all his family, with himself, are [m] said to have been taken out of their beds at midnight, and turned out of doors, and to have had no other defence from the wet and cold of that night than a hedge. From his miserable situation he was rescued by Lord Arundel. Nor was he so much dismayed as to cease publishing, while the civil war lasted, the "Country's complaint of the barbarous outrages committed by the sectaries in this late flourishing kingdom;" an occasional work, better known by the name of *Mercurius Rusticus;* in which the hypocrisy, as well as cruelty, of the puritans is powerfully exposed, and the language of inflammatory preachers even then is found to vie with the levelling spirit of later times, (to say the least of it,) in asserting "[n] *that the relation of master and servant hath no ground or warrant in the New Testament;*" and yet, "*that it is fit that the nobility and gentry should serve their servants;* and lastly, "*that learning hath always been an enemy to the Gospel, and that it were a happy thing if there were no Universities,* &c.

Dr. *Ryves,* in order to escape the revenge of

[m] Walker, Suff. of the Clergy, Part II. p. 19.

[n] Mercurius Rusticus, ch. 3. p. 31, ed. 1685.

such reformers, often changed his residence during the Usurpation. At length, at the Restoration, he was rewarded with the deanery of Windsor, and soon afterwards with the rectory of Acton in Middlesex; where Baxter appears to have differed with him, but leads us to place the less value on his declaration, in saying, "[o] we lived in *seeming* love and peace!" Dr. *Ryves* died in 1677, and had passed the age of eighty.

XXV. Dr. *Samuel Baker*, named by Dr. Walton as a coadjutor, was also one of those who superintended the expences of the work. He had been fellow of Christ College; and at one time a puritanical preacher in London, much followed; but, relinquishing the pursuits and manners of the puritans, he became chaplain to Juxon, bishop of London; from whom he obtained a prebend, and other benefices; still applauded by some, as Wood dryly relates, for his preaching. He had been incorporated, in 1623, M.A. at Oxford. The puritans, as their charitable manner was, represented his promotion as accompanied with a particular judgment. "[q] Being desired to present a petition from a minister to the bishop

[o] Baxter's Life and Times, Part III. p. 46.

[p] Wood, Fasti Oxon. And Walker, Suff. of the Clergy, Part II. p. 7.

[q] Lansdowne MSS. Brit. Mus. No. 985, fol. 264. 6. Copied by bishop Kennet from a publication in 1642.

for a vacant prebend, he carried the matter *so craftily, that he had it for himself:* yet it did him no good: for, ere night, the weight of his body broke his leggs!" If the prebend thus did Dr. *Baker* no good, Dr. *Baker* himself survived the accident, (if such an accident really occurred,) and did much good, if it were only in rendering aid to the progress of the Polyglot. Wood has represented him as a great licenser of books, and as having displeased the puritans for his partiality in that character; for which, and for his respect to the tenets of Arminius, he was, in the beginning of the Great Rebellion, imprisoned, and at length deprived of his preferments. In fact, he had "[r] refused to license *every fantastic pretender* against Popery and Arminianism;" a caution which, in those times, could not fail to escape the name and punishment of a crime. Archbishop Laud pronounced him an "[s] able and honest man." He had been promoted to a canonry of Windsor, in 1638, which he resigned upon obtaining a prebend of Canterbury. He died about the time of the Restoration.

XXVI. Dr. *Richard Drake,* in the same way with Dr. Baker, assisted Dr. Walton. He had been fellow of Pembroke Hall, Cambridge, and

[r] Walker, ut supr.

[s] Hist. of the Troubles, &c. of Abp. Laud, p. 367.

one of the taxers in the University, in 1637. After the Restoration he was [t] appointed one of the twelve University-preachers, and was created, with others, doctor in divinity, for the following reason assigned in the King's letter, "[u] that the violence of the late commotions having had so sad an influence upon the two Universities, that divers scholars of integrity and good learning had been hindered in the due way of proceeding to their respective decrees; and that his Majesty being well satisfied of the full standing, sufficiency, and merit, of Edmund Porter, *Richard Drake*, Anthony Sparrow, &c. to be admitted to the degree of doctor in divinity, dispensed with the irregularities that might relate to the affair." He was [w] advanced in 1662 to the chancellorship of the Church of Salisbury, and died in 1681.

XXVII. Mr. *John Johnson*, preacher at the Temple, is the only assistant named by Dr. Walton, of whom no especial employment in regard to the work is found. He was probably the person of [x] both those names, who was fellow of Magdalene College, in Oxford; of whom Dr.

[t] Kennet, Reg. p. 490.

[u] Ibid, p. 220.

[w] Le Neve, Fast. p. 269.

[x] See Abp. Laud's Hist. of his Chanc. at Oxf. p. 210.

Bainbridge, in a letter to Archbishop Usher, dated from Oxford, July 20, 1629, has furnished this memorial: "Whereas our Turky Merchants, trading at Aleppo, being now destitute of a minister, have referred the choice of one unto yourself; may it please you to understand, that there is one Mr. Johnson, a fellow of Magdalene College, who hath spent some years in the Oriental languages; and being desirous to improve his knowledge therein, is content to adventure himself in the voyage. He would take pains to preach once a week, but not oftener; being desirous to spend the rest of his time in perfecting his languages, and making such other observations as may tend to the advancement of learning. If your Grace upon these terms please to recommend him to the merchants, I dare engage my credit for his civil and sober behaviour, and his best endeavours to do your Grace all respective service. I do not commend an indigent fellow, enforced to run a desperate hazard of his fortunes; but a learned gentleman of fair hopes, and presently well furnished with all things needful to a scholar."

He appears to have incurred the displeasure of Archbishop Laud in preaching upon subjects, in

[illegible]

[illegible] Parr's Lett. of Abp. Usher, &c. p. 411. See also what is said before of Pocock, in this volume, p. 216.

[illegible] Abp. Laud's Hist. ut supr.

1640, which had been forbidden by the declaration and command of the king prefixed to the Articles of Religion; to have acknowledged his sorrow for the offence; and to have been dismissed, after making the formal retractation required of him.

XXVIII. We find, in the Preface to the Polyglot, an acknowledgment from Dr. Walton of the kindness also of Dr. Meric Casaubon, Prebendary of Canterbury, the well-known learned son of a very learned parent, the critic Isaac Casaubon. This kindness was shewn in the communication of a copy, such as it was, of the Jerusalem Targum.[o] Dr. Casaubon was a great sufferer during the Usurpation; and while we read, with sorrow and pity, the distress into which he was driven, and mark the reluctance with which he proposed to part with the Manuscripts of his father for the relief of that distress; we behold, with admiration, the generous assistance which Selden had occasionally bestowed upon him; and the delicacy with which this necessitous scholar acknowledges it. The following

[o] Præf. * Targum sive paraphrasin Hierosolymitanam cum versione Lat. Cevallerii ipsius manu scripta, quam mihi communicavit vir doctiss. *Mericus Casaubonus*, Isaaci filius, S.T.D. in multis tamen ita vitiosa, ut in ea repurganda emendanda multum operæ insumendum esset, hinc

letter to archbishop Usher contains this interesting relic of literary history.

"[b] May it please your Grace,

"I was with Mr. *Selden*, after I had been with your Grace; whom, upon some intimation of my present condition and necessities, I found so honourable, as that he did not only presently furnish me with a very considerable sum, but was so free and forward in his expressions, as that I could not find in my heart to tell him much (somewhat I did) of my purpose of selling, lest it might sound as a further pressing upon him, of whom I had already received so much. Neither indeed will I now sell so much as I intended; for I did not think (besides what I have in the country) to keep any at all that would yield any money. Now, I shall; and, among them, those Manuscripts I spoke of to your Grace, and Jerom's Epistles particularly; the rather, because I make use of it in my *De Cultu Dei*, (the first part whereof your Grace hath seen,) which I think will shortly be printed. As for my father's papers, I do seriously desire to dispose of them some way, if I can, to my best advantage, but with a respect to their preservation and safety; which I think would be, if some library, either

[b] Parr's Letters of Archbishop Usher, &c. p. 555.

here, or beyond the seas, had them. I pray, good my Lord, help me in it if you can; and, when you have an opportunity, confer with Mr. *Selden* about it. I will shortly (within these few weeks, God willing,) send a note to your Grace of what I have that is considerable, and will part with. Not but that I had much rather keep them, had I any hopes at all ever to be accommodated with books, and leisure to fit them for publick use myself. But that I have no hopes of; and certainly, so disposed of as I would have them in my life-time, they will be safer than in my keeping, in that condition I am. It would be a great ease to my mind, to see that well done; for I have always reckoned of them as of my life; and if any mischance should come to them whilst they are in my keeping, (and indeed they have been in danger, more than once, since this my tumbling condition,) I should never have any comfort of my life, &c.

"So I humbly take my leave,

"Your Grace's in all humble duty,

"*Mer. Casaubon.*"

"London, Oct. 21, 1650.

XXIX. The preceding narrative brings the illustrious *Selden* before our eyes in the most amiable point of view. From his works, we know that no layman of his time could come

near him in the knowledge of sacred as well as profane antiquity. Of the project of Dr. Walton he was, from the first, a promoter. He signed, with Archbishop Usher, the forcible letter of recommendation of it. He was one of those who were to be consulted in the progress of the work. He supplied the editor with what his valuable library afforded. I need say no more of this great friend, or dictator, (as he has been sometimes called,) of learning of the English nation, than refer the reader to the character beautifully drawn of him by the pen of Lord Clarendon.

XXX. In the sixth volume of the Polyglot it must be added, the services of Mr. *William Norris*, fellow of Peter House, are acknowledged by Dr. Walton, for a careful collation of Isaiah, accompanied with learned remarks.

XXXI. Lastly, the Preface of Dr. Walton records literary obligation also to [g] *Claude Hardie*;

[c] See this volume, p. 45.

[d] Ibid. p. 50.

[e] Præf. Bib. Pol. "Arabicam Versionem *Selden* commodavit, &c." See also Dr. Wilkins's Life of Selden, &c.

[f] "Esaias ex Codice MS. Rupifucaldio, &c." Bib. Pol. vi. 109.

[g] Præf. p. x. where "vir illustris Dom. *Gaulmin*, eques," is specially noticed; over which, in many copies, is pasted a little piece of printed paper, containing, instead of *Gaulmin's* name, "Dom. *Hardie*, linguarum Orientalium

and rather in a curious manner; as, in some of the leaves he is distinguished with what had been assigned to another person. The editor has likewise spoken of others, who had asssisted him. "Alia quædam occurrunt," he says, "tomo primo et ultimo, *quæ aliorum vigiliis debentur;* quæ, cùm *auctoribus doctissimis* propriis locis *accepta referam*, nolo hìc repetere." Such we have discovered in the preceding brief notices of his coadjutors. It seems as if all the learned men of the time were in readiness, when wanted, to lend their aid to Dr. Walton. It is thus that we may account for the venerable names of [h] *Cudworth*, and *Gataker*, and *Duport*, and *Worthington*, contemporary scholars of the highest attainments, being inserted, in some of the original proposals for the work, as designed superintendants of it. Nor were there wanting eminent assistants in another important point, that of procuring contributions towards the progress of the undertaking. Such in particular were the University of Cambridge collectively, and the masters of colleges distinctly; such were the bishops, nobility, and gentry, whom Dr.

peritissimus." Gaulmin was indeed but a pretender to critical knowledge: Hardie was a real scholar. See Nichols's Literary Anecdotes, vol. 4. p. 12.

[h] See this volume, p. 49.

Walton has named in his Preface; and such were the reverend and learned Thomas Cawton, a distinguished oriental scholar; and Dr. John Sherman, noted not only for his zeal in the cause of this immortal work, but in that of every loyal and learned design.

For these evidences of successful exertion, made by men truly learned, pious, and judicious, Dr. Walton has not failed to [1]repeat the exultation of a grateful scholar; predicting at the same time, with unerring sagacity, that HIS WORK WOULD LIVE IN AFTER AGES, when the invectives of his enemies would be buried in oblivion.

[1] See both his Preface to the Polyglot, and the conclusion of his Considerator considered.

APPENDIX

CONTAINING

NOTICES OF ADDITIONS MADE,

OR,

PROPOSED TO BE MADE,

TO THE

LONDON POLYGLOT;

AND A

COPY OF THE DEDICATION OF THIS POLYGLOT

TO

KING CHARLES II.

REFERRED TO IN THE PRECEDING PAGES.

No. I.

OF ADDITIONS TO THE LONDON POLYGLOT BIBLE, AND OF PROPOSED IMPROVEMENTS IN REGARD TO IT.

THE work, which Dr. Walton edited, was scarcely finished, when an additional or seventh volume was projected, and announced, by [a] some of his assistants; principally by Mr. Clarke. It was intended to contain,

[b] I. The Targum on the Books of Chronicles, which has since been published by Dr. David Wilkins.

II. An Arabic Pentateuch.

III. An Arabic Psalter, more conformable to the Hebrew text than that which had been published.

IV. The Prophets, in Arabic.

V. Arabic Fragments of the Apocryphal Books.

VI. A second Targum on the Book of Esther.

[a] See what has already been said, in the preceding Memoirs, of Clarke, pp. 246, 247; and of Greaves, pp. 226, 227.

[b] Detailed in Castell's Preface to his Lexicon, Twells's Life of Pocock, and Dr. Clarke's Bibliograph. Dict.

VII. The Gospel of St. Matthew, and the Epistle to the Hebrews, in Hebrew.

VIII. The four Gospels, in Syriac, of a different translation from that followed by Dr. Walton; which formerly belonged to the learned Pocock.

IX. A fourth Book of the Maccabees, in Syriac.

X. The poetical parts of the Scripture, in Ethiopic.

XI. The Psalms, in Persian.

XII. Hieronymi Versio Psalterii.

The volume bore this title: *Septimum Bibliorum Polyglottωn Volumen, cum versionibus antiquissimis non Chaldaica tantùm, sed Syriacis, Æthiopicis, Copticis, Arabicis, Persicis, contextum.* It has been [c] considered as reposing in the Bodleian Library, which is not the case. Nor is it known, I believe, where it now exists.

About twenty-five years after the publication of the London Polyglot, Father Simon (under the signature of *Adamantius*) published *Novorum Bibliorum Polyglottorum Synopsis*, viz. in 1684. His intention was not to enlarge, but abridge, the noble work, of which he has spoken, at the opening of his project, with no friendly voice, and certainly not with the voice of truth. "[d] Immensum illud

[c] Dibdin, Introduct. to the Classics, 3d edit. vol. 1. p. 23.

[d] Nov. Bib. Polygl. Syn. pp. 3. 4.

Polyglottorum opus, quod Parisiis primò editum, *deinde Londini recoctum*, fuit, in brevem summam contrahere instituti: in eo quippè *multa inutilia*, ac sæpissimè repetita! Quid enim necesse erat Judaicum et Samariticum legis Judaicæ exemplaria excudere integra, quæ in perpaucis, si characteres excipias, inter se discrepant? Simili ratione Syriacas, Arabicas, Chaldaicas, et alias, si quæ sint, tralationes ex Ebraico contextu, vel ex LXX Interpretibus, desumptas fuisse constat; adeoque nihil causæ fuit cur illæ, ubi cum Ebræo vel Græco unde translatæ sunt conspirant, denuò recuderentur. Ut ista repetitionum confusio, quæ lectoribus molesta est, tollatur, quicquid vetustorum adhuc Bibliorum editum est, in unum veluti corpus conjeci, resectis iis omnibus quæ superflua videbantur. *Ebraicum duntaxtat contextum, Græcos et Latinos utriusque Ecclesiæ Orientalis et Occidentalis Codices sub quatuor columnis digestos retineo; cæterorum verò Codicum discrepantias vel in marginem refero, vel infra libri paginas in annotationibus subjeci, ut ex convenientia exemplarium, et eorum differentiis, novum ac contractum Bibliorum Polyglottorum opus habeatur.*" The design did not meet with[e] admirers;

[e] It was opposed. See Le Long, Biblioth. Sac. cap. 1. Bib. Polygl. Tentata.

and no wonder: for the criticisms of the projector betray great want of judgment in his appreciation of the London Polyglot, as well as a paltry hope of gaining to his side the indolent and uninformed by an accommodating but unsatisfactory epitome.

But before the Synopsis of Simon had appeared, the Targum on the Books of Chronicles, which was to have formed part of the seventh volume of the Polyglot, was published in two parts; with the following title: "Paraphrasis Chaldaica 1^mi. Libri Chronicorum, hactenus inedita èt multum desiderata, nunc verò *è Codice MS. antiquo membranaceo Bibliothecæ Rev. Ministerii Erfordiensis A. C.* exscripta, et juris publici primùm facta, cura atque opera M. F. *Beckii,* Conf. et Eccles. Aug. Ministri. Cujus etiam Versio Latina, et in illum Notæ, simul prodeunt. Aug. Vindel. 1680. Paraphrasis 2 ^di Lib. in 1683." This learned editor would have published the work sooner, if he had not been led, by the intimation in the preface of Dr. Castell to his Lexicon, to expect the publication of the Targum from the Cambridge Manuscript by Mr. Clarke. At length this Manuscript found an editor in Dr. Wilkins; and it was given to the world with this title: "Paraphrasis Chaldaïca in Librum Priorem et Posteriorem Chronicorum, auctore Rabbi Josepho, Rectore Academiæ in

Syria, nunc demum *è MS. Cantabrigiensi* descripta, ac cum Versione Latina in lucem missa. Amst. 1715." He thus speaks of the work, and of the preceding editor. Præf. a. 2. "Nullatenus autem miror quare nunquam adhuc integrum Librorum Chronicorum Targum exhibuerint Judæi, (quod enim Cl. *Beckius* Augustæ Vindelicorum anno 1680 in 4to. typis impressit, mutilum quàm maximè ac plenum errorum est,) quia, ut Elias Levita ait, *paucissima Hagiographorum Targumim inter ipsos Judæos extabant exemplaria.*" — Again: "Codex manuscriptus Paraphrasin Chaldaicam Librorum Chronicorum (quam modò exhibeo) continens è Bibliotheca Erpeniana à Duce Buckhingamiæ, Academiæ Cantabrigiensis Cancellario, emptus, Publicæ Universitatis illius Bibliothecæ dono datus ibi conservatur. Scriptus est textu Hebraico [f] alternatim posito manu pereleganti in pergam. anno Christi millesimo quadringentesimo quadragesimo septimo, uti ex clausula totius libri (qui Psalmos, Proverbia, Jobum, Danielem, Ezram, Nehemiam, et Paraleipomena, unà cum Targum cujuslibet ferè continet) apparet.—Exscripserat idem hoc Targum olim Dn. *Samuel Clericus*,

[f] See also what Walton says of a Manuscript, Prolegom. xii. §. 6. And his Considerator considered, Chap. xiii. §. 16.

architypographus Oxoniensis, quod cum Versione Latina et aliis S. Scripturæ Libris, Arabicis, Persicis, Syriacis, &c. in lucem dare promisit; sed, præmatura morte ereptus, mihi hoc negotium perficiendum reliquit. Nullum, lector benevole, Paraphrasi nostræ Chaldaicæ addere volui Commentarium, ne memetipsum potius quàm Manuscriptum edere videar. Cl. *Beckius* hoc fecit, ut defectum *Manûscripti Erfordiensis* eruditione notarum excusaret ac adimpleret.—Targum nostrum, nativa ornatum pulchritudine, alienis non egeat coloribus fucisve. Attamen, illustrationis gratia, nonnulla maximè necessaria paucissimis hîc adnotare lubet paginis." Dr. Wilkins notices the omissions and faults of the *Codex Erfordiensis*.

After the account of this necessary addition to *the London Polyglot*, I come next to speak of another proposed enlargement of the work; which seems not to have met with the encouragement, which it courted, both of a great literary patron, and of one of our Universities. It appeared in "A Discourse concerning the Usefulness of the Oriental Translations of the Bible, for explaining the difficult passages in it, and reconciling the Septuagint with the Hebrew. *Being a Proposal for printing the Ethiopic, Coptic, and Armenian Versions, as a Supplement to Bishop Walton's Polyglot.* Addressed to the

Right Honourable the *Earl of Oxford.* To which are added two Epistles in verse; one to the *said Earl,* imploring his patronage of so great a work; the other to the *University of Cambridge,* soliciting that learned body's assistance in it. London, 1735. Printed, and sold by Fletcher Gyles in Holborn, and by Mr. Hildyard at York, and Mr. Ryles at Hull, booksellers." This discourse was anonymous; but we shall soon meet with the author. "[g] As to *what is proposed at present,*" he says, "instead of Hosea, three or four more of the Minor Prophets will be presented to the public at a proper conveniency, as a specimen of the rest, intended to follow, after due preparation, if the author can procure Ethiopic types to answer his design. The reason of this alteration is, that these [h] four Books have been printed in the Ethiopic Version about eighty years ago, which the author hopes to procure; and as he proposes to add this Version, if he can be supplied with it, to the Hebrew and Greek in all the rest, he conceives it will give a better idea of the ensuing work, to add the Ethiopic Version in his specimen, which is intended

[g] Disc. ut supra, pp. 5, 6.

[h] He means those of Joel, Jonah, Zephaniah, and Malachi. In *manuscript* we have the Old Testament entire, as well as the New, in Ethiopic. See bishop Marsh's Hist. of Transl. of the Scriptures, p. 95.

according to this plan. First, the Hebrew text of Athias with Various Readings, or Emendations, where proper, in the margin: Next, the Greek Version according to the Alexandrian Manuscript, which the author proposes to transcribe with his own hand: Collateral to that, the *Variantes* of all the Copies and Editions of note: To all which will be added the Ethiopic, with the Latin Version of the Septuagint, compiled out of the works of the Fathers by Flaminius Nobilius, which will also serve the Ethiopic in the same quality, the differences being observed at the bottom of the page. The whole will be preceded with a Prolegomena, and Notes to confirm and reconcile the Hebrew and Greek texts.

"[i] It is a great pity," he observes, "*that bishop Walton's Polyglot is destitute of*[k] *such a Supplement as was proposed*, whereby the noblest work of its kind, in the world, was left imperfect, for no other reason, but that the learned editor was disappointed of his expected supplies, and some of these Versions he could not procure. But since his time the Armenian Scriptures entire have been printed, and some of them reprinted, in Holland, with great accuracy and elegance, under the direction of the Armenian patriarch.

[i] Disc. ut supr. p. 12.

[k] By Mr. Clarke. See before, p. 322.

" [l] The Coptic New Testament not long since, and the Pentateuch the last year, were printed among us by a very learned [m] gentleman, whose labours deserve the best encouragement.

" [n] There is another Version, of which good use might be made, though, as I apprehend, it has never been brought out of the East entire, where, I suppose, it is not unfrequent; and that is the second or later Syriac Version from the Septuagint; which, if any Copy of it may be had, marked throughout with Origen's asterisks, &c. like Masius's fragments, will be of great value. Dr. Grabe made great enquiry after this imperfect Copy, from which Masius published the Book of Joshua, and waited a long time in hopes of it, which was at last procured for him by Dr. Jablonski; but in the mean time Grabe died. But these fragments happen unluckily to contain only such Books of Scripture, in which they are not serviceable to our design, as they would have been, had they contained the Prophets."—

The design was exhibited in no other way till the year 1743, in which appeared, as a speci-

[l] Disc. ut supr. p. 13.

[m] He means Dr. David Wilkins; who is also said to have proposed a publication, in Coptic, of the Psalms, Daniel, and the twelve Minor Prophets, together with a Coptic Grammar and Lexicon.

[n] Disc. ut supr. p. 27.

men, in three pages, part of the *Prophetia Hobadiæ, Hebraicè, Græcè, et Latinè,* &c. with a dedication to archbishop Potter; and, in two pages, part of the *Canticum Canticorum Salomonis,* (dated 1744) *Hebraicè, Græcè, Latinè, Æthiopicè, et Anglicè;* printed at Cambridge, and bearing the editor's name, *Johannes Mawer*, S.T.D. At the close of these few leaves, in which he expressly announces his labours as an intended supplement to those of Walton, we find "Proposals for printing by subscription a volume of Holy Scripture containing the twelve Minor Prophets, according to the specimen annnexed [of Obadiah and the Song of Solomon,] wherein the Hebrew and Greek texts are established and reconciled, and all the various readings exhibited in a collateral column at one view. By John Mawer, D.D. late of Trinity College, Cambridge." But neither the specimen nor the proposals were of power sufficient to aid the learned compiler in his arduous undertaking. These he dated at Middleton-Tyas, near Richmond, in Yorkshire, Aug. 1, 1744. After the lapse of several years, we again behold him coming forward with "A Conspectus or Collective View of the Plan and Design of a proposed Edition of the Ethiopic Version of the Holy Scriptures, with a reconciliation and settling of the Hebrew and Greek texts. *With occasional*

Observations intermixed of a religious and commercial import; opening an inviting prospect of promoting by the same means, the mutual interests of religion and commerce, in such foreign parts as are herein humbly recommended to consideration: Adding some queries and reflections on the necessity of communion with the Catholic Church, and wherein that communion consists. By John Mawer, D.D. York, Printed by C. Ward, &c. 1759." In the dedication of this Conspectus to the Archbishop of Canterbury, he complains of malevolence and unfavourable accidents, not wholly then to be relieved, which had impeded the design announced in the pamphlet of 1735. "[o] It is now," said he," speaking of himself, "many years since he *first* made his design public, which was generally well entertained by the best judges:—but he was not furnished with *such requisites* to the prosecution of his work, as were mentioned in his first address.—

"[p] Your Grace may have been acquainted, that not long ago[q] *I published proposals for a Supplement to our honoured countryman Bishop*

[o] Conspect. ut supr. pp. 1, 2.

[p] Ibid. pp. 15, 16.

[q] In the Discourse already noticed, published in 1735.

Walton's Polyglot Bible, a specimen whereof is prepared to be printed at Oxford; the use of the University types being offered me upon that occasion;" but, he adds, "an obstruction was here thrown in my way, by reason of the Ethiopic types being most of them lost, and incapable of printing half a page."

The next great attempt, (which also failed, or was not supported,) to amend or alter the London Polyglot, was in 1799; when there appeared a "Prospectus, with specimens, of an octavo Polyglot Bible, intended to contain the original texts with various readings, the principal ancient versions, and the authorized English translation. By *Josiah Pratt,* M.A. Assistant Minister of St. John's Chapel, Bedford Row, London." The intention of this gentleman, more particularly expressed, was "to unite the Hebrew text of the Old Testament with the common English translation, the Greek Septuagint version, the Chaldee paraphrases, and the Latin Vulgate, in five parallel columns; and below these, across the page, to give the Samaritan Pentateuch in Hebrew characters; and, beneath this, all the important various readings of the Hebrew text, collected by Kennicott and De' Rossi. In the New Testament, the old Syriac Version in Hebrew characters, the common English translation,

the Greek Original, and the Latin Vulgate, were to form four parallel columns; and to be accompanied by all the chief various readings of the Greek text, collected by Mill, Bengelius, Wetstein, Birch, Matthæi, Griesbach, and others.—The chief various readings of the Codices of the Samaritan Pentateuch were to be given in the margin; those of the LXX., selected from Dr. Holmes's collation, at the end of the Old Testament; and those of the Syriac Version of the New Testament, at the end of that Testament. The principal variations among each other of the respective Codices of the Vulgate and Targums were to be found in the notes."—The learned projector, however, pretends, that "Walton was unwieldy, and too learned; and that the formidable array of his learned page chilled and repelled the unskilful in arms." Dr. Walton immediately found a strenuous defender of his work in Dr. Joseph White, late Professor of Hebrew and Arabic in the University of Oxford; who was led, after a minute examination of them, to express[r] publicly little value for the alterations, and much opposition to the exclusions, which Mr. Pratt proposed in regard to the London Polyglot. Great as the diligence and

[r] In the elaborate Review of this Prospectus, British Critic, vol. xi. pp. 103—117.

learning of Mr. Pratt may have been, he appears to have profited by the admonition, which at first he ingeniously resented, of the profound oriental critic; and with great prudence, as well as modesty, to have withdrawn the plan, against which so many objections, and by such an objector, had been urged.

Yet another Polyglot, another gentleman has subsequently contended, is much wanted. "Shall Great Britain," Dr. Adam Clarke exclaims, "have the honour of publishing a *second?* Of the *first* I feel disposed to think in the most favourable manner; and consider it a most extraordinary proof of the piety, learning, industry, and perseverance of the editors, especially Dr. Walton; yet I think it is far from that *perfection* of which it is susceptible. The *original texts* may be rendered much more correct by a careful collation with MSS. which are now more abundant than when the work was published: the Hebrew Bible, with the collections of Kennicott and De' Rossi; and the Greek Testament, with those of Wetstein and Griesbach. The *translations,* which are often very faulty, may be greatly improved. Several valuable *Versions* might also be added, particularly the Anglo-Saxon, Armenian, Coptic, Gothic, Italac or An-

* Bibliograph. Dict. 1804. vol. 6. pp. 201, 202.

tehieronymian, Sahidic, and Sclavonian; and the Targum of Rabbi Joseph, on the Chronicles might be inserted in its place. The Ethiopic and Persian Versions might be *completed* from MSS. which still exist in public and private libraries. In short, there are *materials* now for the perfecting this great undertaking, which Bishop Walton and his associates were not possessed of; and pecuniary resources, and public spirit also, which in those times of bigotry, poverty, and distress, had a very limited existence." With the true ardour of a sound scholar, this generous as well as acute observer calls upon an editor to this extent, *to shew himself;* predicting that he will not lack encouragement and support, and praying that the hand of God may be upon him for good; not forgetting also to state, that he has several MSS., Arabic, Armenian, Greek, Latin, Syriac, &c. of the whole or parts of the Sacred Writings, which he would rejoice to see employed in a new edition of this work.

There is now, in progress through the press, a Polyglot Edition, of which the first part was published in 1817, and the second and third parts in the two succeeding years; entitled "*Biblia Sacra Polyglotta textus archetypos, versionesque præcipuas ab Ecclesia antiquitùs receptas, complectentia.* Two more parts, which complete this publication, are in great forward-

ness. From the Preface to this interesting work I select the following particulars.

"Etsi multæ Scripturarum Sanctarum Editiones satis splendidæ jamdudum prodiêre, atque indies prodeunt; nullæ tamen Textus archetypos, Versionesque ab Ecclesiâ antiquitùs receptas complectentes, studiosorum usui quam maximè accommodatæ, lucem videre. Eæ namque Bibliorum Polyglottorum Editiones, quæ olim Compluti, Antverpiæ, Lutetiæ, atque Londini prodiêre, orbique Christiano penè miraculo fuêre, jam raræ atque pretiis haud exiguis venales evasêre. At quia literarum sanctarum amor, ac studium, ubique jam viget, novasque indies vires atque incrementa accipit, operæ pretium fore duximus Editionem novam, omniumque, quantum fieri potuit, votis occurrentem juris publici facere. Hoc igitur quale quale propositum, ut omnium favori ac usui se quàm maximè commendaret, Editiones, tum Textuum archetyporum, tum Versionum antiquitùs receptarum, accuratissimas, usuque diuturno nobilitatas, exhibere instituit. Verùm enimverò, ne quid huic nostro qualicunque conamini, quo Studiosorum, præsertim Academicorum, necessitatibus occurramus, deesset, Editionum emendatiorum Collationes ad Appendicem relegamus.

"Hæc igitur Bibliorum Editio, *Textum Hebræum, Pentateuchum Hebræo-Samaritanum, Versionem* LXX. *Seniorum Græcam, Vulgu*

tam Latinorum Editionem, Novum Testamentum Græcè, celebrem illam Syrorum N. T. Versionem quam Peschito nuncupant, Versionem Anglicanam, et Tabulas quasdam S. S. Concordantiales, ex optimis quibusque auctoribus collectas, exhibebit.

" In Hebraicis, Editionem celeberrimam Everardi Van der Hooght, quæ A. D. 1705, lucem vidit, punctis vocalibus instructam, atque summâ fide recusam, exhibemus. Huic Pentateuchum Hebræo-Samaritanum juxta Doctiss. Kennicotti Editionem, sed ad appendicem relegatum, adjungimus.

" Celebrem illam LXX. Seniorum Versionem, juxta exemplar Vaticanum à Cardinali Carafa in lucem emissam, Editio nostra exhibebit. Collationem vero Editionis Grabianæ, Oxonii impressæ, ad appendicem siglis notatam ablegamus.

" Vulgatam Latinorum Editionem juxta recensionem Clementis VIII. summâ fide recusam, supra memoratis adjiciemus.

" Novi Testamenti Græci Editionem juxta Textum, ut aiunt Receptum, in lucem emittimus. Lectionis vero varietates, textûsque emendationes, quibus Griesbachius Editionem suam, Lipsiæ, A. D. 1805, impressam, adornavit, siglis notatæ, ad appendicem relegantur.

" Editionem igitur Millianam sequimur, emendationibus Griesbachii ad appendicem relegatis.

" His accedet celeberrima Syrorum Novi Testamenti Versio Simplex, sive Peschito, juxta exemplar Viennense, a Johanne Alberto Widmanstadio, A. D. 1555, typis mandatum. Hanc Editionem accuratissimam, omniumque jam calculis approbatam, literis Hebraicis, atque punctis vocalibus instructam, publici juris faciemus. Collatio vero Editionis novæ, quam Societas ad Biblia Sacra evulganda instituta, in lucem emisit, ad appendicem relata reperietur.

" His Versionem Anglicanam, lectionibus marginalibus, numerisque loca parallela indicantibus adornatam, nitidissimèque excusam, adjungimus.

" Supra memoratis, Tabulas quasdam S. S. concordantiales, ex optimis quibusque auctoribus collectas, adjiciemus. Hæ Tabulæ, lectiones Versionis Anglicanæ marginales complectentes, cuilibet Bibliorum sacrorum Editioni, sive Textus archetypos sive Versiones quasvis complectenti, utendæ proponuntur.

" Hoc opus, Tyronum usui quantum fieri posset accommodatum, Tomo uno, in quarto, ut aiunt, compactum, singulis paginis integrum Textum, *ad instar Bib. Pol. Lond.* exhibentibus, at quinque partibus dispertitum, serieque continuatâ, in lucem emittetur. Præterea, quatuor Tomis minoris formæ distributum, prodibit; ita ut Lectores, quæcumque volumina sive Textus archetypos, sive Versiones quaslibet complectentia,

comparare, atque, prout sibi visum fuerit, adnectentes, usurpare poterunt.

"Appendix verò et Prolegomena, huic Editioni propria, ultimâ parte lucem videbunt, quò Lectores ampliorem supellectilem desiderantes remittimus."

The Prolegomena, as I am obligingly informed by the publisher of this Edition, Mr. S. Bagster, of Paternoster Row, will be given by the Rev. J. Lee, Professor of Arabic in the University of Cambridge; and a Grammatical Apparatus will be added in Latin, Greek, Hebrew, Chaldee, and Syriac, by the Rev. F. Nolan; of which all but the two last have been already printed, and these also are nearly ready for publication. To another kind of Polyglot, published likewise by Mr. Bagster, consisting of French, Italian, Spanish, and German Versions of the Bible, the same very learned divine subjoins a Grammatical Apparatus in those languages, and has already printed what respects the two former.

No. II.

THE DEDICATION OF THE POLYGLOT TO KING CHARLES THE SECOND.

" *Augustissimo potentissimoque Principi ac Domino,* CAROLO II. *Magnæ Britanniæ, Franciæ, et Hiberniæ Regi, Fidei Defensori,* &c.

" QUOD sacrum hoc Divinorum Oraculorum systema, antiquissimis tàm Synagogæ quàm Ecclesiæ Versionibus explicatum, Majestati vestræ inscribere, Rex serenissime, nomenque tuum gloriosum eidem præfigere audeam, non mirabitur qui animo secum perpenderit, quòd veritatis verbique sui vindices, et defensores, Deus Opt. Max. Reges et Principes constituerit: qui ut immensam Ejus majestatem media quadam inter Deum et homines adumbratione repræsentant, sic ad eorum curam mysteriorum suorum custodiam pertinere voluit. In quibus ut salutis humanæ codicilli, sic Regiæ potestatis diplomata, quibus Deus eos in terris vicariatu suo sublimes et sacrosanctos reddidit, conservantur. In his

Reges Dei ministros constitutos esse legimus; eorum mandatis in omnibus post Deum obtemperandum esse, à Rege regum lege sempiterna sancitum esse; nec ab alio quam à supremo vitæ ac necis arbitro (cui soli subsunt) gladium accepisse; quem qui ex manibus eorum extorquere conantur, ut læsæ Majestatis Divinæ reos sacra pagina damnat.

"Nec immeritò Majestati vestræ consecrandum, ex primaria Themidis lege, (qua suum cuique tribuendum,) quod non nisi auspiciis vestris susceptum, vestrique favoris radiis animatum et in lucem editum. *Nam antequam operi manus admovissem, cùm specimen ejus quoddam per manus fidelissimi servi vestri,* D. GEORGII RATCLIFII, τῦ μακαρίτε, *obtulisse, ut accurata judicii vestri lance penderetur; non solum institutum nostrum oraculo vivæ vocis probasti, sed insuper responsum rege dignum dedesti;* scil. *si facultates in tristi illo exilii statu non defuissent, sumptus ad editionem necessarios ex ærario proprio te suppeditaturum.* Quibus verbis planè aureis impulsus, necnon facultate à Reverendo in Christo patre ac D. [t] Gulielmo, Episcopo Londinensi, (cui ex officio librorum imprimendorum inspectio incumbit,) impetrata, concurrenti-

[t] Dr. William Juxon. See also the Preface to the Polyglot.

bus suffragiis [u] aliorum Præsulum Reverendorum, [v] virorumque doctorum, quibus tanquam Ajaci clypeo munitus contra eorum tela, qui hoc falsò nobis objecerunt, *nec Cæsaris nec Ecclesiæ imaginem numismati nostro insculptum esse*, tantæ molis opus aggressus sum, Ætna quidem gravius, Herculeisque formidandum humeris; quod tamen, divina aura adspirante, labore improbo studiisque indefessis ad exitum tandem deductum est. Quod in Ecclesiæ Catholicæ utilitatem, Matris Ecclesiæ Anglicanæ nuper inter luctus et suspiria gementis honorem, nominisque Augusti vestri famam nunquam intermoriturum elaboratum, sacratissimis vestris pedibus sisto, ut sub tanti Mecænatis umbone tutum requiescat, vivatque per secula, posterisque constet eo tempore orbi illuxisse, quo Carolus II. ut Regno et Ecclesiæ naufragis subveniret, in supremum navarchi solium evectus est. His accedat, *quòd cùm officia omnia quæ à sanctissimi Martyris* τῷ ἐν ἁγίοις, *Patris vestri, servo et subdito debentur, tibi qui jure hæreditario in Regna suc-*

[u] Dr. Matthew Wren, Bishop of Ely.
Dr. Brian Duppa, Bishop of Salisbury.
Dr. John Warner, Bishop of Rochester.
Dr. Thomas Winniffe, Bishop of Lincoln.
Dr. Ralph Brownrigg, Bishop of Exeter.

[v] Selden, Usher, &c. See before in this volume, pp. 44, et seq.

cedis, ut successori indubitato solvenda sint, mihi verò nec publico in Ecclesia munere inter alios per conscientiam (durante schismate ac motibus intestinis) fungi licuerit, nec Regiæ Familiæ officium præstare; æquum videbatur, hac laborum nostrorum dedicatione rationem reddere temporis ac occii quibus invitus fruebar, ne prorsus inutilis vixisse videar.

" Opus itaque non tam meum quam tuum tibi offero; tuum, quia favore tuo susceptum, meque totum tuum, quantus quantus sum, agnosco; meum verò, quia opera mea qualicunque in ejus editione uti dignatus est operis auctor. Corollas itaque quas de floribus, in horto nostro primò nascentibus, contexui, meritò tibi, fundi domino, offero.

" Cur verò aris tuis tabulam hanc votivam citius non appenderim, (quod ab ipso suscepti operis initio decretum fuisse multi mecum testari possunt,) nimis notum est, cum, per infausta hæc tempora, omne erga Regiam Majestatem officium pro læsæ majestatis crimine haberetur; ita ut nec quæ Dei sunt Deo reddere, nec quæ Cæsaris Cæsari, cuiquam impunè licuerit: *unde qui sceptra tua prophanarunt, iidem ut fœtus noster sine patrono adhuc vagaretur effecerunt. Insidiabatur enim partui nostro Draco ille magnas, et per Tyrannidis suæ mancipia hoc agebat, ut in ipso partu opprimeretur, nisi ipsi ut*

patrono et protectori dicaretur. Deus verò ab ejus furore illum servavit, et nunc gratanter verum parentem lustricum palam profiteri audet; cujus patrocinio fretus, omnes adversantium minas contemnit.

" Appendant itaque alii parietibus tuis anathemata, aris tuis lucernas accendant, gemiliones offerant; sacrosanctum hunc Divinorum Mysteriorum thesaurum, Veritatis Cœlestis scrinium, ante omnia tibi gratum et acceptum esse dubitare nefas, cùm ab ipso profectum sit per quem reges regnant, et principes dominantur. In sacris enim hisce codicibus plura et firmiora habentur pro suprema regum auctoritate fundamenta, quàm in omnibus totius orbis scriptis humanis; quos si consuluissent turbones nostri, tot malorum Iliades Regnum, et Ecclesias nuper florentissimas, haud obruissent.

" Solem in Britannia nunquam occidere scripsit quidam ex veteribus: at tenebris plusquam Cimmeriis circumfusa, ac nocte perpetua sepulta quasi jacuit insula nostra, ex quo membra capita repugnare cœperunt, nec ejus imperio subesse voluerunt; cùm plerique fuerint instar epilepticorum, vel phreneticorum, quorum motus convulsivi omnibus horrorem incusserunt; *qui sub vana libertatis umbra, et per nimiam felicitatis luxuriantis intemperantiam, omnia in antiquum Chaos ferè redegerant.* Maximè verò

post occasum sideris illius nuper fulgentis, qui radiis suis orbem Britannicum illuminavit, beatissimi jam cœlorum indigitis, Caroli primi, principis æternitatem diu promeriti; cujus nomen immortalitati consecratum, post evanidas morientis seditionis nebulas, amorem ac admirationem sui apud omnes relinquet. At lætius jam spirare videntur et respirare regna tua, jactura tam gravi adventu tuo resarcita, et ex phœniceis Caroli I. cineribus Carolo II. resuscitato, qui non tantum nomen et regna sustentat, sed et virtutes regias exhibet, tot provinciarum et populorum habenas in periculosissimis tempestatibus et fluctibus moderando; unde felicitatem suam tam presens ætas, quam sequentium annorum series, agnoscent. Te enim quasi altero sole exoriente, post atram et luctuosam noctem, dies nobis felix faustusque illuxit, pace, religione avita, cum legibus et libertatibus subditorum, virtute tua resuscitatis. Ventis enim et tempestatibus, quæ omnium submersionem minabantur, sedatis; mare pacatum et tranquillum, cœlumque nostrum, quod lugubri quasi veste indutum apparuit, serenum et sudum reddidisti. Fideles subditi, quasi à morte resuscitati, reviviscere sibi videntur, et magnitudine insperatæ redemptionis spectata, dicunt cum Judæis à Captivitate Babylonica redeuntibus, *Eramus sicut somniantes.* Amorem itaque et obedientiam cùm primùm nacti sunt oc-

casionem ostenderunt, dum faustis acclamationibus te patrem patriæ prosequuntur, et ut alterum Mosem liberatorem celebrant. Cùm enim in marasmum incidisset corpus tam civile quam ecclesiasticum, et extremum spiritum trahere videretur, ecce tu, alter Æsculapius de cœlo delapsus, vitam miraculosè restituisti, et spem fecisti de valetudine pristina brevi receperanda. Cùmque ad summum adversariorum potentia (qui dixerunt, *Nolumus hunc regnare)* perducta esset, cùm de eventu securi spolia inter se partiti essent, omnia in vado esse existimantes; Deus (jam completa ipsorum iniquitate) eorum linguas confudit qui Babelem ædificabant, Spiritum malum inter Abimelechum et Sychemitas immisit, arma eorum in seipsos convertit, consilia inania momento dissipavit. Ad partum enim devenerant, et parere non poterant; ad portum, et in ipso portu naufragium passi sunt: exercitus eorum sine subditorum sanguine Dominus miraculosè dissipavit, prudentia ac fortitudine summi copiarum ducis et archistrategi, D. Georgii Monkii, viri in æternum celebrandi; et, per incruentam victoriam, te in solio regio collocavit. Sic, ut olim cecinit vates regius, *Lapis quem reprobaverunt ædificatores, factus est caput anguli: à Domino factum est illud, et mirabile est in oculis nostris.*

" Qui verò novatorum artibus fascinati in

eorum castra transierunt, tandem consiliorum suorum pertæsi, et in propriis viis lassati, (detracta libertatis et religionis, quarum specie decepti erant, larva,) ad sanam mentem redire incipiunt: cum proprio damno didicerint, subditorum contra principem victorias totidem esse trophæa in propriam perniciem erecta. Impossibile enim esset religionem, leges, et libertates stabiliré, dum gladium ex regis manu extorquent, sine quo hæc sarta tecta eis servari nequeunt; quód dum jugum principis lene excutiunt, pro uno quingentos sibi dominos vel tyrannos creant, qui dura servitute eos opprimunt. Jam cernunt quòd qui spretis legibus divinis et humanis, et exuta principis reverentia, jura regia invaserunt, non possunt gradum sistere; sed à malis ad pejora progressi scelera sceleribus tuentur, donec (conscientiis cauteriatis) ad summum perducta ipsorum impietate, infandum illud facinus regicidii perpetrare non vereantur hypocritæ sanguinarii. Nunc percipere possunt, Deum successus prosperos eis permisisse, ut propria edocti experientia intelligerent, qualis reformatio ex subditorum armis contra principem speranda; cùm pro religione, omnium hæresium et blasphemiarum illuviem, impietatem, et atheismum; pro libertate, plusquam Ægyptiacam servitutem; introducta cernerent; quæ, si Deus eorum impetus primò compescuisset,

nunquàm eventura credidissent. Denique compertum jam habent quodnam sit verum servitium, quænam vera libertas : nam, ut olim poeta,

Fallitur, egregio quisquis sub principe credit
Servitium : nunquam libertas gratior extat,
Quàm sub rege pio.

" Quod itaque post tot cladium vicissitudines, post dubios præliorum eventus, regnis tuis diuturno bello lassatis, *per varios casus, per tot discrimina rerum,* in justam regnorum possessionem devenisti, lætantur fideles subditi : quibus exploratum est, *Principem* (ut ille) *esse vinculum per quod Resp. cohæret ; spiritum vitalem, quem tot millia trahunt ; nec aliud esse Remp. nisi prædam et onus, sublata illa imperii mente.* Maximè verò gestit Ecclesia cùm Jovem tutelarem adventasse videat, quem Deus nutricium ejus constituit. Omnibus enim jam palam est auctoritatem Regiam ab illa Ecclesiæ disjungi non posse, cùm utraque ab iisdem hostibus convellatur, prout à sapientissimo post Salomonem principe, avo tuo, dudum perspectum est. Qui enim excussam volunt crucem, Ecclesiæ symbolum, è corona Regia, ut solum lilium, seculi emblema, maneret ; etiam et hoc tandem tollere, ipsumque diadema, à Regis capite ademptum, in terram dejicere laborarunt : quique in Ecclesiæ patrimonium ore

sacrilego diu inhiarunt, etiam sacrum Coronæ patrimonium deglutire non horrent. *Nec tutò, iis fidere princeps potest, qui Ecclesiæ hierarchiam perturbant; cùm iidem qui Democratiam Ecclesiasticam moliuntur, etiam paritatem in Regnum inducere conentur; ut ipsi, tanquam tribuni plebis, in regno suo dominentur: dum per fictas et in vulgus sparsas suspiciones, et concionibus tribunitiis, omnia susque deque vertunt; et, pro tuba pacis Evangelica, Martia classica pulsant.*

" Etsi verò variis calamitatibus probari te passa sit Providentia Divina, antequam solium ascenderes; hoc tamen in maximum tuum nostrumque commodum sapienter Dominus disposuit: ut scil. de adversa fortuna magnificentius triumphares, et casu fortior assurgeres; et ne nimia felicitate virtus tua marcesceret; sed, sicut aurum probatum, ex igne purior exires. Balsamum enim incisum liquorem fundit fragrantiorem; et arca, aquis supernatans, per fluctus et procellas altius et cœlum propius attollitur. Deus te, ut olim Davidem, quem persecuti sunt inimici sicut perdicem in montibus, ad regni gubernacula hoc modo aptavit et perpolivit. Voluit etiam, ut cum virtutum omnium moralium, politicarum, theologicarum, choro ornatus sis, in mundi theatro positus, eorum specimina illustriora coram omnibus ederes. Quid dicam prudentiam exquisitis-

simam, multo rerum usu comparatam, et adversa fortuna auctam; justitiam intemeratam, ab æqui rectique tramite nunquam deflectentem; benignitatem incredibilem, qua omnium animos concilias; clementiam summam, cùm vulnera Reip. sanatiam admirandam, in profundo sævientis fortunæ voragine, animo excelso et verè regio omnia constantur perferendo, quem premere tot mala potuere at non opprimere; temperantiam animique in quocunque statu moderationem, omnibus suspiciendam, paucis imitandam; pietatem denique et constantiam in vera religione, nullis mersabilem undis, cùm tot difficultatibus implicatus, tot tentamentis utrinque oppugnatus, ut rupes ingens in mediis fluctibus, fixus et immobilis perstiteris? Has reliquasque virtutes, quibus coram omnibus circumfulges, res adversæ in lucem produxerunt, quæ sub continua felicitate fortè latuissent: illudque S. August. in te impletum probant, *quòd nulla infelicitas frangit quem nulla felicitas corrumpit.* Licèt enim res secundæ te in posterum felicem (speramus) reddent, adversæ tamen quas animo heroico pertulisti magnum probant.

" Cùm itaque in hoc humanæ conditionis fastigio constitutus sis, ut omnium animos oculosque virtutum tuarum splendore perstringas, eas hac dedicatione tacitè venerari volui quas pro merito celebrare non liceat. Nec enim, ut de Trajano

olim panegyrites Plinius, quærendus erat patronus qui eligeretur, sed eligendus qui tot virtutibus eminebat.

" Quod reliquum est, Deum Opt. Max. exoramus, ut qui te tot signis in subditorum felicitatem ante designavit ex tot periculis eripuit, à tot perditorum machinationibus miraculosè servavit, et incolumem nobis reddidit, omnia tibi fausta, felicia, et supra invidiam gloriosa, concedat; vitam per multos annos proroget; et tandem immarcessibilem gloriæ coronam conferat. Sic ex animo precatur

" Majestatis vestræ subditus humillimus,

" Omni obsequio devotissimus,

" * BRIANUS WALTON."

* Some slight errors of the press, in the original impression of this dedication, have been corrected in the present publication of it.

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